

A VIEW
OF
FUNDAMENTAL
Principles,

First in GENERAL and then in
PARTICULAR.

Divided into Three Parts.

The First Part,

Containing a General View of the Common Nature
of Fundamentals of Religion, handling many dif-
ficult Questions about them, and pointing (in
the conclusion) to a sufficient and Particu-
lar Catalogue of twelve great Principles,
the Subject of both the other Parts.

The Second Part,

Beginning a Particular View of Fundamentals, with
a discourse of the Six first Principles, out of six
several Texts of Scripture.

The Third Part,

Continuing, and Concluding, the said Particular
View, with a discourse of the Six last Principles,
out of one Eminent Text, viz. *Heb. 6. 1, 2.*

*Published at the earnest request of many
good Christians.*

By Robert Walwyn Minister of the word
and Sacraments.

London, Printed by Tho. Leach, 1660.

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3 Parts

2^d Part

3^d Part after p 30

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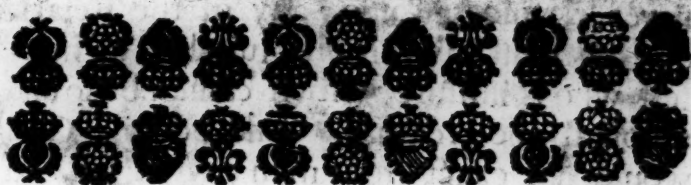
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To the
READER.

Christian Reader ;



THE great end of mans Creation and his main business here, is to observe God in all those ways in which he has discovered himself, and to do his will ; for if God had intended him onely to converse with the things of this lower world, he might have sent him hither as the Horse and Mule without understanding. Whatever God does in the world he mindes himself in it. When ever he displaies his attributes, he'l have them reflect their glory upon himself. God never has an end without himself ; his

To the Reader.

never terminated upon any of the Relation; he must have an end suitable to himself who is infinite, which cannot be found amongst the creature. And because God would not exact from man, what he had not given him power to execute (nothing being able to act higher than the principles of its being will suffer it) he wanted nothing which did become a creature of that noble rank that God had placed him in; he understood the natures of things as they were in themselves, there was no falling out between the understanding and the will, but a perfect concord, and agreement with one another. He knew how to value those things, that had the Image and Impress of God upon them, his affections were always at the command of those objects that did justly challenge veneration. He had senses fully exercised to discern between things that differed. As he knew God to be infinite in all perfection, So he understood no other happiness, than to be like him, and to have Communion with him. But alas, how is the gold become dross, and the fine gold changed, he's now quite another thing than what he was at first, you cannot know him by this description I have given you of him; There is now scarce any truth in his understanding;

the

To the Reader.

the things without him bare proportion, they have no answerableness to the conceptions he has of them in his mind, and therefore if at all, he serves God carelessly, he looks upon the great things of eternity as either matters that do not concern him, or else things that are not worth minding: Nothing is more ordinary than to see him cheated by the false miseries and dresses that sin has nailed it self withal. Really he's imposed upon by any thing, that presents it self to him with a shew of good; He consents of a sudden, and finds himself impatient of a further enquiry.

Now when God works a change in man by the means he has ordained, he returns in part to his first self, he's resolved in part to that penitive purity he had at first; His apprehensions are better suited to the natures of things, He can pierce into their natures, when others can discern no more than the outsides. Therefore the words of good men do deserve at least a serious scanning before they be rejected for untruths. I dare say if the Reader knew the Author, this Treatise would be more welcome to him; But it wants no varnish to set it off to a sober understanding. While he was

To the Reader.

on earth his greatest ambition was to do good, and it shewed him to be a man of a brave spirit, in that, so he might be but useful, he cared not to have his worth known. That grace is most excellent that eclipses it self. I should have been much more troubled that my infant acquaintance with him was so soon lost, but that I considered his death was as his life, blessed; and his company might be had again. Reader let me desire you to imitate your Lib. Author in these two things. 1. Get a Judgement well established with these truths, let not affections and Judgement be separated, but let them go together, get your self well set in the Saddle before you spur your Horse, least you catch a fall. Let your understandings, rightly informed by the word of God, determine and guide your Soul in all its actings, let the will and affections come after in the place to command the inferiour faculties to prosecute those things the understanding has dictated to be left. This is the right rode the Soul is to observe, the contrary oft is. 2. If you would get to a greater measure of knowledge, know, the readiest way to it is by obedience, *Ioh. 7. 17.* *If any man will do his will, he shall know of the doctrine, whether it be of God.* To the clear

To the Reader.

clear proportion of a thing 'tis necessary that the organ be disposed, as well as the object manifested. But I shall add no more, only my desire that God would lead you into all truth, and cause your heart to submit to it, which is, and shall be the Prayers of him, while he is in the Body, who is,

Ad veritatem conceptus requiritur ut organum nulla praeve qualitate sit imbutum.
Herbert
de veritate.
pag. 33.

Your Servant

For Jesus Sake,

W. A.

The



A
G E N E R A L
V I E W
O F

Fundamentals ;

CONTAINED

(in the first Part of this Book)

out of H E B. 5. 12.

Being the first Part.

By Robert Walwyn, Minister of the
word and Sacraments.

LONDON,

Printed by *Tho. Leach*, 1660.

Journal of the Full Court

1791

The Court met at 10 o'clock

and the following business was transacted

The Court then adjourned

until the next day

at 10 o'clock

The Court then adjourned

until the next day

at 10 o'clock

The Court then adjourned

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The Contents of the First Part.

The Text, Heb. 5. 12. *Expounded.*

The Doctrines.

Doct. 1. *There are certain Fundamental Principles of Religion.*

Doct. 2. *A true Church may have Members is Fundamentally ignorant.*

Doct. 3. *Foundation-Principles must be frequently taught.*

Under the First doctrine are fifteen Questions, viz.

Qu. 1. *What are Fundamental Principles touching their common nature.*

In which Question you have their Titles and Properties, with several profitable Conclusions drawn from them.

Qu. 2. *Whether is there any difference among Fundamentals, for weight or worth, or necessity?*

In which Question is shewed, wherein they are equal, and wherein also they are unequal in point of necessity: with some Corollaries or Emergent Rules.

Qu. 3. *Whether is the Knowledge of every one of the Fundamentals of Religion absolutely necessary to salvation?*

In which Question, 'tis proved that a man may be saved ignorant of some Fundamentals, if he knows others; and in what Cases a man may be saved; and in what not; if thus ignorant: and some special Rules annexed, to conclude the Question

Qu. 4. *Whether may a Christian be saved that hath sufficient means of learning all Fundamentals, yet is ignorant of some of them?*

NOTE

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The Contents of the First Part.

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nexed, to conclude the Question

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sufficient means of learning all Fundamentals, yet is
ignorant of some of them?

Q. 4.

Annals of the First Year

The first year of the reign of King Henry the Fifth was a year of great calamity to the English people. In the month of January the king departed this world, and was buried in the church of St. Denis. The people were afflicted with a great famine, and the king's death was a great sorrow to all his subjects. In the month of March the king's body was translated from the church of St. Denis to the church of St. George, and was buried in the choir. The king's death was a great sorrow to all his subjects, and the people were afflicted with a great famine. In the month of May the king's body was translated from the church of St. George to the church of St. Denis, and was buried in the choir. The king's death was a great sorrow to all his subjects, and the people were afflicted with a great famine. In the month of July the king's body was translated from the church of St. Denis to the church of St. George, and was buried in the choir. The king's death was a great sorrow to all his subjects, and the people were afflicted with a great famine. In the month of September the king's body was translated from the church of St. George to the church of St. Denis, and was buried in the choir. The king's death was a great sorrow to all his subjects, and the people were afflicted with a great famine. In the month of November the king's body was translated from the church of St. Denis to the church of St. George, and was buried in the choir. The king's death was a great sorrow to all his subjects, and the people were afflicted with a great famine. In the month of December the king's body was translated from the church of St. George to the church of St. Denis, and was buried in the choir. The king's death was a great sorrow to all his subjects, and the people were afflicted with a great famine.

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Qu. 4. Whether may a Christian be saved that hath sufficient means of learning all Fundamentals, yet is ignorant of some of them?

The Contents of

Qu. 5. Whether he may be saved, that hath been any
born in the Christian Church, hath had the man the
fourty year together, yet is ignorant of some Fundamentals.

Qu. 6. Whether may a man that is ignorant of After
Fundamentals be saved in any case?

Qu. 7. How far may a man of reason and men. 1.
be ignorant of Fundamentals and yet be saved? 2.

Qu. 8. How much of any Fundamental Principle 2.
must be necessarily known, viz. in those which 4.
do know? men

Qu. 9. Is it necessary to Salvation to know the 5.
finite number of all Fundamentals, so as to be able
say they are just so many, and not one more, nor 1.
lesse? 2.

Qu. 10. Is it necessary to Church-Communion 3.
know the full number of Fundamentals, and to 4.
an even Catalogue of them? 5.

In which Question is asserted the distinction ever
twixt an absolute, and a sufficient Catalogue. A
and another Question discussed; viz. Where
man may find a sufficient Catalogue? Where W
in, the Scripture Catalogues, and say
Ancient Creeds, are pointed at. A

Qu. 11. If any truth should be denied, How 1.
I know it to be Fundamental, without a perfect 1
catalogue of the just and even number of them? A

Qu. 12. How shall a Man discern his own Know 3.
ledge in Fundamentals without such an absolute Ca
logue? S

Qu. 13. May those that know all Fundamentals
neglect all other Knowledge, and the means of Know
ledge?

Qu. 14. May we refuse Communion with
Ch

The First Part.

Search or person that holds the Foundation, yet denies any great important truth, which Borders near upon the Foundation?

Qu. 15. When may a man be said to Erre Fundamentally, or to deny any main Article of Religion?

After these Questions: The Uses of the Doctrine; wherein are several Cautions.

1. That we Erre not in Fundamentals.
2. Nor in points near to them.
3. Nor in mere Superstruatives.
4. Neither adding too, nor detracting from Fundamentals.
5. Nor dividing or wracking of them.

Instructions.

1. To search them out.
2. To hold them fast.
3. To be zealous for them.
4. To teach them to our Children.
5. To joyn a good Life with good Principles, and divers other Uses.

And in the Conclusion of this First Doctrine, another Question added, viz.

What special Rules must a man observe in the searching out of Fundamentals?

And Four Rules set under the Second Doctrine are proposed.

1. Several Examples.
- And 2. Several Reasons to Confirm it.
3. The Uses.

In the Uses

Some Controversies briefly touched about the ignorance and scandals of Church-members, and the verity of a Church notwithstanding; with a word of Counsel, to such as decline Com-

The Contents of

Communion with the Church in case of ignorance and scandals of some of her Members ; All in very few words.

Under the Third Doctrine are proposed several Examples : and several Reasons : and several Uses.

In the Uses.

1. *The needfulnesse of a preaching Ministry ; the end of God in ordaining such office in the Church and design of Satan in opposing the said Office.*

2. *An Admonition against Ignorance in Principles.*

3. *An Exhortation. 1. To accept of the doctrine of Fundamentals. 2. To lay it up in our hearts and memories.*

In the end of which Use is added the last Question. viz,

Qu. Which be the particular Principles, or Fundamental Articles ? Give us a particular and sufficient Enumeration, or view of them.

In which Question or Demand is proposed

1. *The Judgment of several famous Worthies of the Protestant Religion ; and their several Catalogues.*

2. *That particular Catalogue which is intended the Subject of the second and third Parts of this course : which Catalogue contains,*

Twelve Principles, as they follow. viz;

1. *There is a God that made the world and things therein; Out of Act. 17. 24.*

2. *The Scripture is the word of God; Out of Tim. 3. 16.*

3. *There are in One God three Persons. The Father, Son, and Holy Ghost; Out of 1. 5. 7.*

The First Part.

4. This God (viz. The God of Christians) is the only true God, and there is no other; Out of Joh. 17. 3.

5. All men are become miserable Sinners, by the Sin and Misery of one man; Out of Ro. 5. 12.

6. Jesus Christ is the only Mediator between God and fallen Man; Out of 1 Tim. 2. 5.

7. That Repentance from dead works is Fundamental.

8. That Faith towards God is a Fundamental.

9. That Baptism of water is a Fundamental.

10. That the Office of the Ministry is a Fundamental. Out of
Heb. 6.
1. 2.

11. That the Resurrection of the dead is a Fundamental.

12. That the Eternal Judgement is a Fundamental.

Thus much to the First Part of the Doctrine of Fundamentals called, The General view. The Particular view followeth, in the second and third Parts.

The First Part.

Of the History of the City of London, from the first Settlement of the Britons, to the present Time.

By John Stow, Citizen of London, and Antiquary.

Of the

History of

the City

Of the History of the City of London, from the first Settlement of the Britons, to the present Time.

By John Stow, Citizen of London, and Antiquary.

Printed by I. I. at the Sign of the Gun, in St. Dunstons Church-yard, 1618.

A General view of Fundamental-Principles.

H E B. 5. 12.

For when for the time yee ought to be Teachers, yee have need that one Teach you again which be the first Principles of the Oracles of God, and are become such as have need of Milk, and not of strong Meat.



He wise Man builds upon a (a) Rock, (a) Mat. 7. 24. 25. the skilfull Architect looks after nothing more than a solid Foundation: The only wise God hath his building too, his Church-House, Austin his Retire a Stately Fabrick, a Spiritual House, 1 Cor. 3. 9. [yee are Gods building] and his infinite wisdom hath digged deep, and founded it on a Rock, Mat. 6. 18. [upon this Rock will I build my Church] that is, (b) not the Rock Confessing, Abbots potaers a- gainst Dr. but the Rock Confessed, viz. Christ himself whom Peter there Confessed. 'Tis not a sandy Foundation that can bear up such a vast and weighty Super- Bishop par. 1. struction: chap. 1.

struction: There must be *Corner Stones*, and a chief *Corner-Stone* to this Foundation. The chief *Corner-Stone* is that which some famous Writers have called the *personal essentiall Foundation*, or in Scripture-Language, *Jesus Christ himself*; The other great *Corner-Stones* the same Writers have rearm'd The *Doctrinal Foundation*, or in Scripture-phrase, The Foundation of the Prophets and Apostles, *Eph. 2. 20.* [*built upon the Foundation of the Prophets and Apostles*] that is, *super fundamentum quod jactum est a Prophetis & Apostolis per Doctrinam ipsorum*, (c) upon that Foundation which was laid by the Prophets and Apostles in their *Doctrine*, or more closely, upon those *Fundamental Articles of Faith*, which the Prophets and Apostles confessed and taught, as upon a *Doctrinal Foundation*: of which Foundation *Jesus Christ himself* is the chief *Corner-Stone*, the *Doctrine* of his Person and Office being the principal and most *Fundamental Article* of the whole *Doctrine* of *Fundamentals*, or (as some speak) the *Foundation* of the *Foundation*, or the *Scope* of all *Fundamental Doctrine*. Then *Jesus Christ himself* considered as a *Foundation* laid in the understandings and affections of all *Christian People and Churches*, is the proper design of my present undertaking: which is *A view of Fundamentals*, first in general, and then in particular; In which weighty Task, He whose name is *Counsellour*, wonderfully advise and assist me for his own infinite goodnesse and glory's sake, *Amen.*

If you compare my Text with *chap. 6. 1.* you will find the same *Doctrine* which is here rearm'd *Principles*, there stiled a *Foundation*: lay both Titles together, and you have the Subject of my discourse

(c) *Beza, Piscator.*

Fundamental Principles.

course, viz. *Foundation-Principles*, or *Fundamental-Articles*.

The occasion of the words was this.

The Apostle, or Holy-Pen-man of this Epistle, having Attempted the Advancement of Christs Office or Mediator-ship, especially his Priesthood above the Levitical Priesthood, and now being about to wade into the deep and difficult Mysteries thereof, he meets with a great and almost invincible impediment or obstruction of his Heavenly Enterprise, viz. the dulnesse and incapacity of his Readers the Hebrew-Christians: This he intimates plainly to them, *v. 11. [of whom we have many things to say, and hard to be uttered, seeing yee are dull of hearing.]* And we may thank God for their dulnesse in one respect, as it was the happy occasion of this large Parenthesis, from my Text to the end of the next Chapter, wherein we have a summary accompt of the Doctrine of *Fundamentals*, together with a seasonable *Item* against *Apostacy*, besides that *provoking Motive* to perseverance, taken from the Faithfulness of God to his promise, and the immutability of his Counsel, in the 6th. Chapter; in the last Verse of which Chapter, he bears in again to that mysterious point of the Priesthood of Christ, *chap. 6. 20.*

Note here; The absolute skill of our Heavenly Physician, who is able to bring Light out of Darknesse, and to occasion Doctrine by Dulnesse, for the advantage of the Ages to come, and the Children yet to be born: So true is that Evangelical saying, *Rom. 8. 28. [All things shall work together for good to them that love God, &c.]* But to return to my purpose.

My Text is an unanswerable Argument or Proof of the Hebrews Dulness, being taken from the effect thereof, *viz.* their Ignorance in First Principles: for who is Dull if not he that hath had a considerable standing in the Church of God, hath had the advantage of all Ordinances, hath heard much of the Doctrine of Christ, and yet is ignorant of many of the main and necessary Principles of Religion? and doth not understand the very Catechism, or first grounds of Christianity?

In the words of the Text there are two parts.

1. An Exprobation, wherein the Apostle upbraids and chides the Hebrews for their palpable ignorance, and markable non-proficiency in Heavenly knowledge.

2. An Aggravation, wherein he endeavours to dresse their Dull Ignorance in such an odious habit, and such disparaging language, as may justly represent it to them, and to all men, a matter of deepest detestation, and absolute hatred, so as to make them nauseate and abominate it for ever.

In the former (*viz.* the Exprobation) you have two Branches.

1. The Sore searched [*ye have need that one teach you which be first Principles*] *q. d.* I have searched into your Spiritual State, and I see you are ignorant of the weightier matters.

2. The Salve provided [*that one teach you again*] *q. d.* I perceive I must turn you back to the old Lesson again, and all my work is marred, my labour lost, except I do it over again.

In the latter part (the Aggravation) you have three Branches.

Fundamental Principles

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1. A Comparison applyed: wherein he likens them to little Children, his Doctrine to Food; *Fundamental* Doctrine to Milk, *Superstructive* Doctrine to Strong Meat, [*and are become such as have need of Milk, and not of strong meat*] *q. d.* what a shame is it for adults, grown men, to be Children in understanding?

2. A Disappointment urged, [*ye ought to be Teachers*] *q. d.* How have you frustrated and disappointed my Expectations concerning you? why, I looked for great proficiency in you; I expected, that Men of your advantages should have been Men of great Abilities, I looked to have found you rather Teachers than Learners in these matters; I presumed you would have been able to have taught others these first Principles, (*viz.* within the Compasse of your Callings:) you ought to have been able to teach your Children, your Servants, your Friends and Relations; to have Catechised them in Fundamentals: But *quanta de spe decidi!* How have you shamed my hope, how wanting are you to your selves, and much more to others that have their special dependence on you! I see 'tis far otherwise with you than I expected; what Means and Instruments of knowledge have you had, sufficient to have preferred you to the highest degrees in Christs School! yet you are as farr to seek as the lowest Abecedarian, or most Childish novice.

3. An Amplification added, from the circumstance of time, [*for the time ye ought*] A Metaphorical expression, borrowed of Scholars in an University, or in the Schools of the Prophets, *q. d.* when we enquire after the Abilities or Proficiency of a Scholar, we commonly ask, what Age is he of?

A General view of

what time? what's his standing? what means and advantages hath he had, and how long? how long hath he been in such a School or such a College? If answer be made, He hath been there these seven years, and came home as wise as he went; then we presently make Conclusions, give in our Verdict, and are ready to say, He is surely a mere *Ignoramus*, a very Dullard, an absolute Dunce; yea an Idle, Sloathful, Lazy Companion, that in all this time hath gained nothing. Even so you (Hebrew Christians) you have been in Christs College, Christs School thus long, so many years under fruitful ordinances, and are you barten Souls still, ignorant Souls still, Novices still? O what is this but Dulnesse, abhorrid dulnesse, emphatical Stupidity, Sottishnesse to admiration, prodigious Dulnesse (or rather Lazinesse) which wants a name to expresse it! as is hinted in that verse before my Text, *v. 11.* [*ye are dull of hearing.*] The word is *ωβρολ*, Lazy, in opposition to that Noble *Berean*-diligence, who searched the Scriptures, when the Apostles Preached to them, *Act. 17.*

Thus you have the Division of the Text into its several parts; wherein I have taken the Liberty to respect more the order of sense, than of words. Now let me explain one Phrase in the Text [*the Oracles of God.*]

By the *Oracles of God* are meant the whole Scripture, and especially so much of it as relates to Jesus Christ, and looks directly to Christianity: and therefore the same thing which is here called *The Oracles of God*, is named by the same Author, *The Doctrine of Christ*, *chap. 6. 1.* and in another place, *The Word of Christ*, *Col. 3. 16.* [*Let the word*

Fundamental Principles.

7

word of Christ dwell in you richly] that is, whatever is taught by the Spirit of Christ in the Holy Scriptures concerning him, whatever Scriptures do promote and set up Christian Religion, which is the design both of the old and new Testament. *John* 5. 39. *Search the Scriptures, they testify of me*] and *v.* 46. [*Moses wrote of me*] And for the new Testament (besides its Title) see these places, *Joh.* 20. 30, 31. and *Act.* 1. 1, [*Of all that Jesus began to do and teach.*]

Now this Doctrine, even the whole Doctrine of the Scripture concerning Christ, is commonly called the Oracles of God, *Ro.* 3. 2. [*To them were committed the Oracles of God*] that is, the Scripture, or writing of the old Testament. Hence *St. Austin* and others of the Antients have termed the Jews *Scriniarios Christianorum*, the Registers, or Record-keepers of the Christians. So *1 Pet.* 4. 11. [*If any man speak, let him speak, ὡς λόγια θεοῦ*, as the Oracles of God] that is, as the Scripture or Testaments old and new do speak, let him back all his Doctrine with Scripture-authority.

And though this word [*λόγια*, Oracles] be used in Greek Authors to signifie the answers of their Idol-Gods, which the Latines call *Oracula*, yet in *sacris literis extenditur ad significandum omnino Dei verbum hominibus traditum*, (*Estius ad Ro.* 3. 2.) In holy Scriptures it hath another meaning.

Mr. Leight
critica
gra.

Before I point at the principal Observations, I shall promise some necessary Concessions to the further opening of the bowels of the Text, that you may see the very heart and entrails thereof.

A General view of

Confessions.

1. All must grant, That though the Apostle chargeth the Hebrew-Christians so deeply with ignorance, yet he doth not mean *all*, but *some of them*. For these Hebrews had several Teachers, and Spiritual Rulers among them; and surely if they had been so ignorant, he would never have willed the people to obey and submit themselves to such blind guides, *Ch. 13. 7, 17, 24*. And among other Teachers they had *James*, an eminent Apostle, and Pillar of the Church for one, as we may read *Act. 21. 17, 18*.

2. It must be likewise granted on all hands, That these ignorant persons were Church-Members, visible Saints, Brethren, holy Brethren, of whom the Apostle had this charitable opinion, (notwithstanding their great ignorance) that they were heirs of Salvation. He calls them brethren, *Chap. 4. 12*. holy brethren, *v. 1*. and after his sharpest reprehension of them, he still urgeth his charitable thoughts of them, yea more than thoughts, his perswasion of their interest in salvation, because their little knowledge carried them out to some practice, in regard of their mercy to the poor, *Chap. 6. 9*. [But Beloved! *We are perswaded better things of you, and things that accompany salvation, though we thus speak, &c. For ye have ministrad to the Saints.*]

3. It must be also granted by all considering men, That though all these Hebrew-Christians, to whom the Epistle is written, were not guilty of such ignorance, yet *many of them* were. For had there been but few among them ignorant, the Apostle would not have spoken so generally and indefinitely,

Fundamental Principles.

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definitely, as if he spake to them all. Most probably, if few had been guilty, he would have spoken more *restrainedly*, and with limitation, in such language as might be interpreted to signify a far smaller disproportionable part of this Church, and not in Phrase of such latitude, *viz.* ye are dull, ye for the time ought to be Teachers, ye had need be taught again; ye, ye, ye, brethren, holy brethren, of whom I am periwaded things that accompany salvation, (as is above hinted,) words of wide extent. See what restriction and distinguishing language is used in other Epistles, 1 Cor. 15. 12. [*How say some among you that there is no resurrection?*] Some among you, not many, but some, Gal. 1. 7. [*There be some that trouble you*] To distinguish them from those many that were not the troublers, but the troubled: But here's no such word of distinction in my Text, which hints the disease to be spreading and Epidemical. Yea & if we narrowly examine the matter, we shall find the generality of Hebrew-Believers, or converted Jews, to have been very ignorant in main points of Christianity, and to have been *de facto* zealous, superstitiously zealous of the Law of Circumcision, a Doctrine sentenced at Jerusalem, as *Act. 15. 24.* tending to the subverting of Souls, *Act. 21. 20, 21.* [*Many thousand Jews there are which believe, and they are all zealous of the Law, and they are informed of thee, that thou teachest all the Jews which are among the Gentiles, to forsake Moses, saying, that they ought not to circumcise their children, &c.*] And you may see that Paul was fain to humor them exceedingly at first, in the verses following; and probably Pauls observation of their ignorance all this

this time was an occasion of writing this Epistle to them, for the degrading of the Mosaical Law and the honourable exaltation of Christ above Moses, which is the sum of the Epistle.

4. It must be yet further granted, That though many of these Hebrew-believers were ignorant of fundamentals, yet not of all fundamentals. But some were ignorant of one Fundamental, some of another, we must not think they knew no principle of Christian Religion at all; For how then should they be Christians? How could the Apostle (without detestable flattery) have hinted to them this his hope and perswasion of their salvation, when the Scripture denyes mercy to the grossly ignorant of all Fundamentals? *Isay* 27. 11. *Jer.* 31. 34. *2 Thes.* 1. 8. Yea in this Epistle such ignorance is justly damned to the Gates of Hell, *Heb.* 3. 10, 11. Besides, it is not likely they were so ignorant of any Fundamentals as some are that never heard of Christ, 'never enter'd into the Church: Only they did not (clearly) understand some principles, they did not know them with an explicite unfolded knowledge, they did not see plainly into the meaning of them, though they had heard of them, and had been taught the truth. Text [*that one teach you again*] Implying they were taught the Principles before, yet they were comparatively ignorant, ignorant in comparison to their Contemporaries in the Church, in comparison to others of their standing, yea and shamefully ignorant, as is before noted.

Having now made good these points of Concession about this Text, I proceed to raise ———

Fundamental Principles.

11

The Principal Doctrines.

Compare the Text once again with *Chap. 6. 1.* and bear in your minds, that what the one verse names Principles, the other calls a Foundation, and the observations will be genuine, and break forth as the light, viz.

1. There are certain Foundation-Principles.

2. 'Tis no new thing to see a true Church with ignorant Members in it. A true Church of Christ may have many Members of it fundamentally ignorant, such as know not much of the Foundation of Religion.

3. Foundation-Principles must be taught and taught again, frequently taught in the Church.

'Tis easy to collect more truths out of this Text, but I purposely omit them, and pitch upon these only as considerable Engines to drive on my present undertaking.

To begin with the first.

There are certain first Principles of Christian Religion, which are the foundation thereof, the foundation of the whole Religion, the foundation of all Christianity. More briefly, There are Foundation-Principles, there are fundamental Principles of Faith, see *Mat. 16. 18.* [*upon this rock will I build my Church*] This Rock, What Rock? that fundamental Article which *Peter* confessed, *v. 16.* [*Thou art Christ, the Son of the living God,*] with all other fundamental Articles comprized in it: for this one Article comprehends all the other. The Apostle speaks plainly of a Doctrinal Foundation, *1 Cor. 3. 10, 11.* [*I have laid the foundation,*] that is, among the *Corinthians* by his Doctrine. And in *Heb. 6. 1, 2.* there is not only mention of Foundation.

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the Creed.

Annotat-
ions on the
Bible.

dation-Principles, but also a distinct and pithy enumeration of some of them, [The foundation of Repentance from dead works, and of Faith towards God &c.] (f.) That famous and most excellent Writer observes, how the Apostle Paul committed the Principles to Timothy, in two words, Faith, & Love 2 Tim. 1. 13, 14. Our Saviour seems to wound them up in two great Commandments, Mat. 22. 38, 39, 40. (thou shalt love the Lord thy God, & love thy neighbour as thy self) and adds [on those two Commandments, hang all the Law and the Prophets] that is, they comprize all Religion; in another place he points at them, and incloseth them in three words, Judgement, Mercy, and Faith. Mal. 2. 23. (ye have omitted the weightier matters, judgement, mercy, and faith;) we have also a distinct Catalogue of Fundamentals, Eph. 4. 3., 4, 5, 6. [keep the unity of the Spirit] viz (g) union in judgement in the main matters, agreement in spiritual judgement as to all Fundamentals; we have another summary of fundamentals, 1 Tim. 3. 15, 16. [the pillar and ground of truth] that is, a monumental pillar, a standing monument of truth, he meanes fundamental truth, as appears by the list of Fundamentals, which is immediatly added, v. 16. [God was manifest in the flesh, &c.]

Having proved the Being of Fundamentals, I shall now examine their manner of Being; and for this end shall muster together some difficult questions, and attempt to un-riddle them. I will begin with the great Question, which hath more questions not a few in the bowels of it.

The great Question.

Quest. 1. What are Fundamental Principles touching

touching their common nature?

Answer. They may be best defined by their Titles. Whatever Name or Attribute is given them in Scripture, may serve to explicate and unfold the Nature of them; and indeed I have been much perplexed and disquieted about this question, till the Lord (whose secret is with them that fear him) had seasonably suggested to me this easy way into the very heart and inwards of them, viz. a consideration of the Titles of Fundamentals. *Adams* Nature was signified by his Name: *Nabals* Disposition by his Name; As his Name is, so is he: there is something in *Abrahams* Name which distinguisheth and differenceth him from all other persons: So in *Israels*: So in *Solomons*: ordinarily when God gives Names and Titles to any Person or Thing, he speaks significantly, and to purpose. Let us gather the Nature of Fundamentals from their Names and Titles.

The First Title.

1. They are called *Elements of the Oracles of God*, here in this Text, *Hab. 5. 12.* [*αρχαί, Elements*]

1. As Elements are those first Created Principles out of which all other things are made, first God made the Earth and Waters, & then bids them bring forth, *Gen. 1.* and they bring forth a whole world of Creatures: even so, all the whole body and design of the Doctrine of God concerning Christ, is formed, and as it were generated out of these first Heads of Religion, *Mat. 22. 37, 28, 39, 40.* [*on these two commandments hang all the Law and the Prophets*] Philosophy hath its *αρχαί*, and *συμπέρασμα*, Principles and Conclusions, and the Conclusions are all deducted out of the Principles: so 'tis in Divinity also.

2. As

3. As Elements are few, they may be soe numbered: Fire, Water, Earth, Air: a brittle memory may contain them. So Fundamental Principles are but few in comparison of those multitudes of other truths distinct from them. They will not over-load a Christians memory, when they are summed up in a compendious Catalogue. I shall adde more of this in another Title.

Then by these Fundamental points is not meant the whole Doctrine of the Bible, but the *A, B, C* or first beginning thereof. They are distinguished from the whole bulk of the Oracles of God in this Text [*αρχὴ καὶ ἀρχὴ τοῦ λόγου*] that is, *verbatim*, Elements or the beginning of the Oracles not all the Oracles of God, but the beginning of them, the entrance into them.

Grammar hath its Introduction, Logick its Elements. So hath Divinity too, *viz.* those Fundamentals which we inquire after.

The Second Title.

2. They are called the word of the beginning of Christ. *τὸν ἀρχὴν τοῦ Χριστοῦ λόγον*, Heb. 6. 1. [*Therefore leaving the word of the beginning of Christ*] the word for word in the Greek Copy; that is, the Doctrine of the beginning of Christ; for *λόγος* word, is put for Doctrine in several places, especially 2 Tim. 2. 15. [*rightly dividing τὸν λόγον the word of truth*] A place which may serve to convince those muddy Brains that will own no word, but that essential personal word Jesus Christ. What should Timothy divide Jesus Christ, or cut and mangle his essence? Grant then there is a Doctrinal word, or word of Doctrine, called in another Scripture *The word of knowledge*, 1 Cor. 12. 8. *yea the word* (of Christ)

Fundamental Principles.

Christ, to distinguish it from the word Christ, Col. 3. 16. But to return from this short Digression.

Fundamentals are called the Word (or Doctrine) of the beginning of Christ, in three Respects.

1. As being that very word and Doctrine which Christ began with: in the beginning of that *Immediate Dispensation* of the Gospel by himself on Earth. (g) So the word (Beginning) signifies *Mr. Lieghs Critica Sacra.* Luk. 1. 2. [which from the beginning were Eye-witnesses] what beginning? See Mat. 4. 17. [Jesus began to preach] and then he calls his Apostles in the next verses; hence saith Christ to them, John 15. 27. [ye also shall bear witness because ye have been with me from the beginning] As for other things not Fundamental, Christ tells them he never mentioned them at the beginning, John 16. 4. [these things I said nor unto you at the beginning.]

2. As being that very word and Doctrine of Christ which the Apostles were wont to begin with, when they were beginning the Churches; when they began to Disciple the Nations, and to convert promiscuously both Jews and Gentiles. The very beginning of their Preaching in order to the Discipling or Churching of Nations; Thus the word (Beginning) signifies, Act. 11. 15. [The Holy Ghost fell on them as on us at the beginning $\alpha\delta\epsilon\chi\alpha\iota$] that is, the same day that Peter began to preach Christ (after his Ascension) to people of divers Languages, the Day of Pentecost, that memorable Day, when there was such a wonderful effusion of the Holy Spirit, Act. 2. 4, 11, 14.

3. As being that very word and Doctrine of Christ which all planted and well-founded Churches

Churches did first receive; and were first formed and founded by. So the word (beginning) signifies *Phil. 4. 15.* (*ἐν ἀρχῇ τῆς εὐαγγελίας*, in the beginning of the Gospel) How to? seeing the Gospel began many hundred years before, even before *Abraham* and much more before *Paul*? *Gal. 3. 8.* (*the Gospel before unto Abraham*) yea Christs immediate dispensation began before *Paul* was Converted: so the dispensation or managment of the Gospel by the Apostles, began likewise before *Paul* was converted as is plain by the order of the History in the Acts of the Apostles. Then, this must be the meaning, In the beginning of the Gospel, that is, in beginning in you (*Philippians*) when the Gospel first began to take effect in you, when you first received the Gospel; when you began to be a Church in Christ, at least visibly; so again the word (beginning) signifies, *1 Joh. 2. 7.* (*the word which ye have heard from the beginning,*) that is, the beginning of your Conversion, or entrance into Christianity, *Gal. 4. 13, 14.* and this beginning terminated in effect in the first day of Gospel-fellowship, *Phil. 1. 5.* and the day of truth or sincerity, *Col. 1. 6.*

Thus you have this Title of first-Principles expounded, *The word* of the beginning of Christ that is, the word or doctrine which Christ began with when he first Preached; the word which the Apostles began with, when they went about to convert Nations; The word which the Churches began by, or by which they were brought into faith and obedience; The word of their first Conversion or Plantation,

The third Title.

3. They are called the Form of doctrine, or of sound words, *Ro. 6. 17. 2 Tim. 1. 13. τύπον διδασκαλίας*, a form or breviare, a summary or Particlen of sound words; an Epitome, Abridgement of Compendium of doctrine. (b) Expositors observe, that 'tis a Metaphor taken from Painters, who being to paint an Image, do first draw it rudely and unpolisht, then afterwards they adde their fresh colours. (b) *Piscator. Mr. Leigh.*

Now that *Paul* speaks here of Fundamentals is plain, and appears partly from the phrase, Form, or breviare of doctrine, which implies some special Heads; distinct from the whole doctrine of the Gospel; and partly from the consideration of the time when, and the person to whom this was delivered, which prove it cannot be meant of the whole Scripture. 'Twas delivered before this Epistle was written (for this Epistle minds him of a former delivery) and consequently before several Books of the New Testament were written. 'Twas delivered to *Timothy*, who received not the old written Scriptures from *Paul*, but from his Parents, who acquainted him with the Scripture from a Child, *2 Tim. 3. 15.* Then it must be a form of doctrine distinct from the whole Bulk of Scripture, yet collected out of it, some compendious Creed or Catechism, or summary of Fundamentals.

This title insinuates three things concerning the nature of Fundamentals.

1. They are an Abridgement or Breviate; and so but few in comparison to the multitudes of truths contained in the Scripture. Hence called Elements, with relation to the natural Elements,
C which

which are but few (as is before hinted) and may be soon numbred, if they were put together in a compendious Creed. Hence the best and most useful Catechisms have been short; the Creed (commonly called the Apostles Creed) short; so the Apostles Catechism or six Principles, short, see *Heb. 6. 1, 2.*

2. They are a Form or Pattern; and therefore plain and easie truths; so plain, that a Child may understand them; as plain as the Lords Prayer, and ten Commandements. No such difficulty and obscurity in them, as Papists contend for; fools shall not erre therein, if they have honest hearts set upon the truth, *Isay 35. 8.* Hence those truths that are distinct from fundamentals. are called hard things, *Heb. 5. 11.* [*things hard to be uttered*] that is, hard in comparison to the easier fundamentals. What good would *Moses* pattern have done him, if it had been as difficult as the whole building? *Exod. 25. 9.*

Hence it follows, that

3. They are very useful and necessary to the Church upon all occasions; as the Carpenters Rule to him, as the Writers Coppy to him, as *Moses* Pattern to him; when *Moses* was at a stand, and could not tell how to go forward with the Tabernacle, then he might cast his eye upon his Pattern and receive direction immediately, *Heb. 8. 5.* The sum of this Title is, That Fundamentals are few, plain and necessary.

The fourth Title.

4. They are called Milk, in opposition to strong meat; yea, milk for babes, in effect, Breast-milk, or Mothers-milk; compare my Text with *v. 13.*

(and

[and are become such as have need of milk, for every one that useth milk is a Babe] q. d. you have need of Babes-milk, or Mothers-milk; for though grown men may eat other milk, yet they have not such need of Babes-milk; so 1 Cor. 3. 1, 2. I speak unto you [as unto Babes in Christ, *ὡς νηπίοις ἐν Χριστῷ*] and adds in the next verse, [I have fed you with milk] q. d. nothing but Babes milk would down with you. I have fed you with babes-milk; (k) i. e. *Prima doctrina Christiana rudimenta vocis tradidi*; that is, I delivered to you the first Rudiments or Principles of Christian Religion.

(k) *Piscator. Ravennat. Bibliotheca.*

They are called Babes-milk; To shew 1. Their easiness; in comparison to other deep points of knowledge; for milk is easily digested, and easily eaten, and easily seen or perceived; it being of a bright colour; but of this before.

2. Their proper use; viz. (as milk) to breed and nurse up spiritual children; I say, to feed them; not onely before, but after they are begotten to Christ; some of the Fundamentals breed, others of them feed Christs Babes or Beginners in Christianity.

Note by the way, That after a man is become a Babe in Christ, he may need to be taught several Fundamentals, which he never well learned before; Text [ye have need of milk] they were taught them before, yet they did not learn them before; they did not well understand them.

3. Their absolute necessity to a planted Church; For how can that Church be a Spiritual Mother that hath no breasts, or not milk enough to breed and feed all her children? However Temporal

Mothers may set out their children to strangers to Nurse, yet Spiritual Mothers or Churches must not do so; for so soon as the children of any Church are taken from her, she ceaseth to be a Mother. What's a Church-body without members? Therefore every Church must have full breasts, with all the milk in them, all fundamentals, sufficient to satisfy the sucking children, lest they pine for want of Nourishing-milk, or perish for lack of knowledge, *Isay 66. 10, 11, 12.* [*that ye may suck and be satisfied with the breasts of her Consolations, &c. Then shall ye suck, ye shall be born upon her sides, and dandled upon her knees; suck and be satisfied;* q. d. Ye shall have breast-milk enough; commonly the miscarrying womb and dry breasts go together, *Hos. 9. 14.* [*a miscarrying womb and dry breasts.*] And this is made the distinction betwixt a compleat body or visible Church, and a scattered company or incompleteat number of Converts not a Church, *viz.* Breasts and no breasts: The compleat Church is breasted, the incompleteat number is breastless, *Cant. 8. 8, 9.* [*we have a little Sister, and she hath no breasts; I am a Wall and my breasts like Towers.*] q. d. I am full breasted: This is the Prayer of the better sort of the Jewish Church for the bringing in of the fulness of the Gentiles of whose general gathering to Christ, she had a good Pledge and good Security, even the coming in of some Gentile Profelytes already; as generally Interpreters agree: But she calls those few Profelytes her Sister, (1) *Velut ejusdem matris Filia ex electione Dei*; *viz. Ecclesie Universalis*; as being a daughter of the same Mother (*viz. the Universal Church*) by Gods Election: *tha*

(1) Tre-
nus on
Cant. 8 2.

that is, as being a part of that general Assembly of the first-born, whose names are written in Heaven, *Heb. 12. 23.* So then, in that place of the Canticles, the compleat Church, or rather the best members of the compleat Church prays for the incompleat number of Profelytes, that God would consider their Breastlessness, and find them breasts; that is, that he would spread the first Principles of true Religion into all Nations, that a full Church of Gentiles and strangers may be formed to the Lord, that may be able to breed and feed multitudes of spiritual sons and daughters to the Lord Jesus.

The fifth Title.

5. They are called a Great Mystery, *1 Tim. 3. 16.* *[μυστήριον τοῦ τοῦ θεοῦ μυστήριον, great is the Mystery of godliness]* What mystery doth he mean? These very fundamentals, which I am enquiring after; as is manifest by the following Enumeration in the same verse, *God was manifest in the flesh, justified in the Spirit, &c.* Foundation-Principles, These are a great mystery; And what's a mystery but an occult hidden difficult thing? Some say the word (Mystery) is derived of the Hebrew word *מִסְתָּר* (*m*), others, of the Greek Verb *μύω*, *ab-* (*m*) *Vide*
scondere, quasi occultum & absconditum quid, all *C. 12. Secr.*
agree, that it is a secret hidden thing, not obvious *& Pagnie-*
to every eye; yea, some strain the word higher, *ne, Ca-*
and say, things are called a Mystery, *παρά τοῦ μυστήριον* *Piscator*
τὰς ἀδυναμίας, from shutting up the senses; others *13. of the*
say, *Significat rem arcanam rationi humana igno-* *root*
ram, It signifies an hidden thing, unknown to hu- *מִסְתָּר*
mane reason.

But it is not so much the Etymology of this or a-

(n) Mr.
Leighs
critica Sa-
cra.

ny word, that will convince the judgment, as the Scriptural sense thereof; and it must be granted by all considering Christians, (n) that the word (Mystery) is sometime applyed to things apert and obvious in themselves, when the reason only of the thing is secret: Thus the Rejection of Jewes is a Mystery, *Rom. 11. 25.* [*this Mystery, that blindness in part is happened to Israel*] the thing it self is easie, 'tis easie to understand that the Jewes were blinded and hardened but the reason of the thing is secret, deep and difficult, viz. the severity of God, who can search into it? *v. 22.* [*behold the severity of God, towards them which fell*] If a man should ask, why was God so severe? He that undertakes to answer, will find himself to sink down into a *abyss*, a deep Labarynth; How unsearchable are his judgements? But I will come to the Scriptural sense of this Title, and shew you in what sense fundamental truths are called a mystery; and the rather, because I have before proved that they are plain and easie truths, which even a Child, a Novice in Religion may understand.

Fundamentals are called a Mystery in these respects.

1. As being secret to nature, and unknown to the wisdom of the world, without particular and divine Revelation. Could reason have suggested the mysterious doctrine of the blessed Trinity, or discourse aright, (o) *de tribus Elohim*? Could the reason of man have contrived the office of Christ, or imagined his two Natures in personal union?

Thus, many truths of the Gospel were as hid Myste-

Zanchy.

Mysteries from the beginning of the world to the fulness of time, because nature, & reason, & learning could not open them to men, *Rom. 16. 25, 26.* [*according to the Revelation of the Mystery, which was kept secret since the world began.*] In this sense Fundamentals are a Great Mystery, they are secret to the world, till God please to reveil them; men could not so much as once think of them, without special revelation of the Spirit in the Scriptures.

2. As being difficult to Faith, not to understanding when reveiled: as being hard to be embraced, and believed when we understand them.

When Christ had convinced the understanding of *Nicodemus* about regeneration, and the necessity thereof; yet his faith was wanting, *John 2. 12.* [*and ye believe not*] *ye receive not our witness, v. 11.*

'Tis easie to know what a man meanes, when he speaks of three persons in one essence of God; yet 'tis hard to believe it, and to lay it up in a mans heart; 'tis an exceeding greatness of power which makes us believe, *Eph. 1. 19.* [*who believe according to the working of his mighty Power.*]

I might instance in the doctrine of the Resurrection of the body, the Doctrine of Christs Incarnation, and being born of a Virgin, &c. Things easie to the understanding, but not to the will and affections, not easie to be embraced. In this sense Fundamentals are a Mystery; they are easie to be understood, but hard to be believed; when a man knowes of them, he cannot easily embrace them, because nature cannot give a reason for them.

3. As being comprehensive of many other truths, not fundamental, yet mysterious. All Fundamentals are wide and vast truths, have many more in the breasts of them; yea, one of them may comprehend all the rest, and more than all Fundamentals; as this, *That all Scripture is the Word of God*; and this, *That Jesus is the Christ, the Son of God*; and this, *If thou believest in the Lord Jesus, thou shalt be saved*. These are very comprehensive bottomlesse truths, deep and wide, and large points.

Now a Fundamental barely proposed to the understanding is easy to be understood, in the first and genuine sense of it; yet if a man dive to the bottom, and search the depth of it, he shall find it an incomprehensible Mystery.

But the distinct clear knowledge of the incomprehensible part of it, is not necessary nor required to fundamental knowledge, *quà* fundamental, and under that strict notion of a first Principle.

4. In reference to the nature or essence of things proposed in them. In every Fundamental are two parts, the Essence, and proposition of the thing, the thing it self proposed, and the proposition concerning it. Now the knowledge of the proposition is easy; But knowledge of the thing revealed is difficult, and mysterious. That God is, and that our God is the true God, are easy propositions, Yet the Essence of God, or the thing (God) if I may so speak, is an unsearchable mystery. In like manner, that Jesus Christ is the Son of God, is an easy proposition, but the thing (Son-ship) (*viz.* the eternal generation, how he should be begotten of the Father, and yet not after him, nor Inferiour, but

but equal to him) is abstruse and mysterious.
So also this proposition, That Christ the Son of God became man, is both God and man, is plain and easy to be understood; Jews and Greeks mock it, not because they do not understand it, but because they do not believe it; yet the Thing in it (*viz. Christi incarnationis*, Christs incarnation) is incredible to natural faith, and so an incomprehensible mystery: his union of both natures in one person, and taking flesh of the Virgin, had a wonderful depth in it.

5. In reference to the wisdom of God, shewed in the plainness of them; there is no small mystery in the very plainesse and nakednesse of Fundamental Articles. The Greeks and Philosophers, and all the wisdom of this world, could not see the depth of wisdom in the shallownesse and foolishnesse of Christian Principles. The Doctrine of Fundamentals is called the foolishnesse of preaching, yea the foolishnesse of God; and yet the wisdom of God, and power of God to Salvation, 1 Cor. i. 21, 24, 25. (*The foolishnesse of God is wiser than men, &c.*) *q. d.* Let all the wisdom in the world unite its forces, and do its utmost, it cannot so effectually perswade the Soul, as this one plain Principle, That Christ was crucified for Sinners, on the Crosse, at Jerusalem, which seems but a poor, weak, contemptible matter to the Disputers of this world, but hath saved many thousand Souls which have believed it, and is therefore the very wisdom of God in a plain and uneloquent dresse, going naked, and undressed, that the power may appear to be of God and not of man, being able to challenge and dispute with, to encounter and confound, and

and put to silence (even in this simple attire) the glorious affected eloquence, and (as the Apostle terms it) excellency of speech in the whole world; as naked *David* with armed *Goliath*, 1 *Cor.* 1. 20. (*Where is the wise; &c. Hath not God made foolish the wisdom of this world?*) When the Apostle spake not in excellency of wisdom, but plainly, he saith he spake the wisdom of God in a mystery, 1 *Cor.* 2. 1, 7. And whereas before he had called this wisdom of God the foolishness of preaching, the foolishness of God, as a bitter Scourge, a dreadfull Taunt, wherein he upbraids the *Greeks*, and *Philosophers*, for their wickednesses, mocking at the plain preaching of Christ crucified as if it were a foolish and ridiculous thing; and intimates to them, that this plain and simple, and uncloathed wisdom of God should vanquish and overcome all the gawdy, prett and haughty wisdom of men, with all their enticing, and great-sounding words, with all their vainglorious boastings, and philosophical argumentations. The very plainness of Fundamentals is a mystery, which the world cannot see through, and which the Angels delight to pry into.

We conclude then, That though the Fundamentals be called a mystery, yet so much of them as properly fundamental, is plain and easy to be understood. Though an Elephant may swim in them, yet a Lamb may wade through them. The unlearned and weak in understanding may sufficiently understand them. *Justine* against *Trypho* saith of his time that such as could no letter on the book, understood all the mysteries of Faith; and 'tis reported that at the sacking of *Merindol* and *Cabriel* not only the elder sort, but the very Children

*Justin.
Dial. cum
Trypho.*

*See also
and monuments.*

Lay-men (whom the bloody Papists unmercifully assassinated and cruelly butchered) were found in knowledge to parallel the Doctors that examined them. There is a notable Scripture for the plainness of Fundamentals, 2 Cor. 3. 12, 13, 14, 18. Where the Apostle treating of his great plainness in preaching the Gospel, saith he did not *Veil* himself as *Moses*, that the *Veil* is done away in Christ, and likens the Gospel (which is these Fundamentals, or present Subject) to a Glasse, wherein we behold the glory of the Lord with open face, v. 18. (*But we all with open face, beholding as in a Glasse, the glory of the Lord, &c.*) with open face, that is, plainly, clearly, as those whose faces are uncovered, when they see themselves in a Glasse, and have nothing hanging before their eyes (as *Moses Veil*) to hinder a full view of the object. Thus of the 5th. Title.

The sixth Title.

6. They are called, *The Foundation*. Heb. 6. 1. (*leaving the Principles of the Doctrine of Christ, let us go on unto perfection, not laying again the Foundation &c.*) θεμελίον, The Basis or Foundation, a word taken from buildings, whose Foundations are wont to be set in a firm, not in a sandy or dirty ground. It is here taken Metaphorically, and signifies to us, *Rem præcipuam sine qua reliqua consistere non possint, ut nec structura sine fundamento.* CRISTIANA
SACRA The principal thing without which all other points of Religion cannot stand, any more than a structure or building without a foundation.

(Fundamentals) is the common name given to the first principles of Religion, by all writers: Now what's the meaning of this Title, why are they called the Foundation? The

The main Articles of Christian Religion as
 stil'd, the Foundation, in these respects.

1. The Foundation of all Christian doctrine and
 knowledge; Hence the Apostle speaking of the
 Doctrine of Christ, calls the Principles the
 Foundation in the same verse. *Heb. 6. 1.* (*the*
Principles of Doctrine, the Foundation,) and
 verse 2. (*of the Doctrine of Baptisms.*) Again the
 Apostle writing of his Doctrine, mentions the
 Foundation thereof, and warns all other teach-
 ers how they build thereon. *1 Cor. 3. 12.* (*as*
wise master-builder I have laid the Foundation.)
 No truth nor doctrine can stand without these Fun-
 damentals. *1 Joh. 1. 8.* (*If we say we have no*
sin, there is no truth in us.) Deny this one point
 of mans sinfulness, and all Christian Religion
 falls to the ground, for what need of Christ,
 we were not sinners? So if we deny the Doctrine
 of the Resurrection of the body, we destroy all
 Christian Religion. *1 Cor. 15. 13, 19.* (*If there be*
no Resurrection of the Dead, then is Christ not risen
and if Christ be not risen, then is our preaching vain
and your faith is also vain.)

2. The Foundation of all Christian practice and
 obedience: for how shall they obey that know not
 their masters will? *Rom. 6. 17. Rom. 15. 8.*
 (*to make the Gentiles obedient by word and deed.*)

3. The Foundation of every Christian Church:
 neither Jewes nor Gentiles could be sufficiently
 Churched, or embodied into Churches, without
 them. When *Peter* had made a good confession of
 the great Fundamental Article of Christianity,
 our Saviour tells him, *Upon this Rock will I build*
my Church. Mat. 16. 16, 18. And the Apostle

tells the particular Church of *Ephesus*, that they were built upon the Foundation of the Prophets and Apostles, *Eph. 2. 19. 20*, that is, they had among them all those main Articles of faith, which the Prophets and Apostles believed and taught. So the Roman Church had their compleat Form of Doctrine. *Rom. 6. 17*. So the particular Church of *Corinth* had this Foundation laid among them, *1 Cor. 3. 10*. yea they are said to be enriched (some of them) in all knowledge. *Chap. 1. 5*. (*Yee are enriched in all knowledge*;) that is, at least all Fundamental knowledge. The *Galatians* had the true Gospel among them (at first founding of that Church) before another was pretended, *Gal. 1. 9*. (*any other Gospel than that ye have received*) *q. d.* The Gospel which ye received at the first, is the true Gospel. The *Philippians* had the beginning of the Gospel with them. *Phil. 4. 15*. The *Colossians* had the word of the truth of the Gospel among them, and knew the grace of God in truth. *Col. 1. 5, 6*. The *Thessalonian* Church was famous for their Articles of Faith. *1 Thes. 1. 7, 8*. (*Yee were ensamples to all that believe, &c. In every place your faith to God-ward is spread abroad.*) The *Hebrews* had the Foundation laid among them at first, as appears by my Text, Though some among them had not well learned it: and I have before shewed, that though many among them were Fundamentally ignorant, yet not all. Thus we conclude, That the whole Christian Church in general, and every particular Church was founded on these great and first Principles. So they are the Foundation of every Christian Church.

The

*Tertullian
Irenaeus.*

*How far I
allow or to
receive
this testi-
mony will
appear in
the ensuing
discourse.*

The first writers of Church-history do testify that the Apostles joyntly agreed on a Catalogue of Fundamentals at their entrance on their several Provinces, to be the subject of their first sermons on all their travels, and left the said Catalogue behind them, delivering it to the Guides and Ministers of all Churches of their plantation, whose testimony seems to be much strengthened and confirmed by those expressions of *Paul* to *Timothy* 1 *Tim.* 6. 20. (*Keep that which is committed to thy trust*) and 2 *Tim.* 13. (*Hold fast the form of sound words.*) And several particular Churches had such a form of Doctrine, as is already proved, and what reason can be imagined why some Churches should have such a Form or summary of Fundamentals, and other planted Churches be left destitute? Therefore let us hold to this, that the first Principles are the bottom and Foundation of every Church, and no Church can be founded without them.

¶

I say, that first Principles are the foundation of every Church. I do not say, the foundation of every Believer, so as no man can become a sound Believer without the clear knowledge of every first Principle: I doubt not but a single Believer may be effectually wrought upon and won to repentance by some (one or more) Fundamentals urged upon his Conscience, without explicit distinct knowledge of them all.

The Church of *Ephesus* is called an house, the house of God, 1 *Tim.* 3. 15. Yet a single Believer is but one stone of the building, 1 *Pet.* 2. 5. (*Ye are as lively stones*) Now one stone in any Fabric lieth not on the whole Foundation directly; But

one stone bears on this part of the Foundation, an-
 other on that. So the stresse of one Believers know-
 ledge lies more upon this Principle, another more
 on that, as I shall shew (God willing) more fully
 hereafter. Only note at present, That no true Be-
 liever, when any Principle is sufficiently proposed
 to his understanding, can reject it, or contend against
 it ; Yet the distinct clear knowledge of every Fun-
 damental is not the Foundation of every single Be-
 liever. I grant in a concrete remote sense they are
 all the foundation of every Believer, *viz.* as they
 are all comprehensive of each other ; So that he
 that receives one, receives all (implicitly) in the
 womb thereof ; for Christ is all in all : and like-
 wise as every Believer is a Member of the general
 Church ; So whatever is the Churches foundation,
 must needs be his also. The Apostle speaking of di-
 versity of gifts in the Church, having said how one
 self-same Spirit divides to every man severally as
 he will, he adds, 1 Cor. 12. 12. (*As the body is
 one and hath many members, and all the members of
 that one body, being many, are one body ; So also is
 Christ*) that is, the Church of Christ, or Christ
 with all his Saints united to him, *q. d.* such is the
 union and relation betwixt the Members of the
 Church, that whatever gifts are given to one Mem-
 ber, the same are given to all, *viz.* in a remote
 sense, immediately to one, mediately to another.
 In this sense, the first Principles (the body of
 Fundamental Articles) may be called the Founda-
 tion of every single Believer, *viz.* in a remote
 sense ; immediately of the Church ; mediately of
 every Member thereof. Whatever is the founda-
 tion of one Believer, is the foundation of the
 Church,

The whole
body of
them.

Church, and whatever is the foundation of the Church, is the foundation of one Believer; yet a confuse, remote, and distant sence; First Principles being the immediate foundation of only strong Believers; But the mediate foundation of weak Believers, considered in that relation they have the strong, and the interest they have in all the privileges: *For all are yours, whether Paul, Apollos, or Cephas, 1 Cor. 3. 22.* The Members have all an interest in each other, and one in the knowledge of another.

But take the word (Foundation) in a more narrow abstract and strict sence, take it Exclusively; Not Comprehensively, but Exclusively, so as to exclude or shut out of the compasse of Faith and Salvation, all and every one that is ignorant of some one Fundamental, and so the Principles of Christianity, (the whole bulk of them, or rather a clear knowledge of every of them distinctly; finally,) are not the proper Foundation of every Believer, that is, they are not so the Foundation of every individual person in the Church, as they are the Foundation of the Church; The whole Church being supposed to be ignorant of some one Fundamental, but some members thereof ignorant (possibly) of some one or more, and yet in a state of grace and salvation. But I have referred the further proof hereof to another place.

At present it sufficeth to have proved in witness they are a proper Foundation: and I have cleared them to be the Foundation of all Christian Doctrine, of all Christian practice, of all Christian Churches.

Thus much of the sixth Title.

Now ariseth the Definition of Fundamentals out of all these Titles thus explained.

The Definition.

Fundamental Articles are those first great truths of the Gospel, whereby all the Churches of Christ are necessarily founded.

More fully thus.

--Those comprehensive points of Religion, whereby all Christian Churches were first founded and formed into knowledge and obedience; and without which no Christian Church can be sufficiently and ordinarily founded or planted.

Fundamentals,
Church-
founding
Truths.

--Those truths whereby Nations were disciplined by Christ and his Apostles, Master-builders, which are necessary to the end of the world, for the Foundation of Churches. Church-founding Truths.

The Definition is proved by the discourse foregoing, which explains the Titles, and those Scriptures which give them such Titles, viz. Heb. 5. 12. Heb. 6. 1. Rom. 6. 17. 2 Tim. 1. 13. 1 Cor. 3. 1, 2. 1 Tim. 3. 15, 16. Mat. 16. 16, 17, 18. 1 Cor. 3. 11, 12. Eph. 2. 19, 20.

In this Definition you see the Fundamentals distinguished and differenced from all other truths by these Properties; the Soul of them.

Genui &
forma sunt
Corpus &
animi De-
finitionis.

Properties or Characters of Fundamentals, viz.

1. *Priority or Firstness.* They are the first taught and first received: no other points of Religion can be embraced before them. 2 Pet. 1. 20. [Knowing this first.]

1 Cor. 15. 3, 4. [I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures &c.] Every solid

D

Foun-

Foundation is laid before the structure, the Bottom and Corner stones before the roof.

2. *Immensity, or Comprehensiveness.* This is another property of Fundamentals; all other Truths and points of Religion are womb'd up, and comprized in them; they are vast and great, wide and large truths. A strong foundation is broad and thicker than all the other building, bears weight and contains upon it the whole building. Therefore we call the Principles the Foundation of doctrines, because they comprehend all: and therefore they are called Elements, because the whole Divinity and Doctrine of the Scriptures composed out of them; as the whole body of visible creatures is formed out of the natural Elements, the earth, and water, &c. and so they come to be vast and broad, and immense, *Psal. 119. 9.* [*thy Commandment is exceeding broad.*] Hence our Saviour speaking of the two great Commandments, saith, *Mat. 22. 40.* [*on these two Commandments hang all the Law and Prophets*] that is all true Religion.

3. *Sufficiency*, or kind of perfection, and ability. This is another property belonging to them, jointly considered in their entire body. The body of Fundamentals (sound and unmaimed) are absolutely sufficient to the plantation and building of Churches. They are sufficient and able to stand themselves alone, without any other truths to assist them, to found and form all the Churches of Christ, that ever have been and shall be: I do not say, to perfect or build up (for then all other truths would be needless) but I say they are sufficient to found or begin the Churches.

of Christ; otherwise the Wisdom of God would never have stiled them a foundation; Will God lay an insufficient foundation? Every foundation of God remaineth sure and stedfast. First Principles are a Church-rock, *which the Gates of Hell cannot prevail against*, Mat. 16. 18.

4. *Necessity or Needfulness*, in order to the founding of Churches by ordinary means. This is also a property of First-Principles; they are necessary to Church-plantation; no other truths without these can found or begin a Church to God and Christ; and all these go to the founding of a Church. I do not say, to the founding and forming of one believer; but I say, to the founding and forming of a compact body, or a building, or frame or society, or Church of Believers; a visible Church cannot be without them. Hence they are called the word of the beginning of Christ (*Heb. 6. 1.* for so is the Greek reading) that is, Christ begins in no place or part of the world (visibly, and in a Church-way) without them. Hence they are called the Foundation and Rock of the Church, the foundation of the Prophets and Apostles; hence the particular Church of *Ephesus* is described by her interest in Fundamentals, a proof of her being a right Church. *1 Tim. 3. 15.* [*the Church of the living God, the Pillar and* (αἰῶναι- (a) *Ground of truth*] viz. those Fundamentals, *οὗ κατὰ* v. 16. But how may any Church be esteemed the *ἀληθείας* [the ground of truth.] that is, the Seat or Mansion of Truth; as the Greek word doth signifie, *Vocabulum sumptum est a sellis, in quibus qui considere, manent immobiles.* B. Daventr. Upon the *Colos. chap. 1. v. 23.* A word taken from Seats, in which those that sit are immoveable.

Pillar of Truth? There are two sorts of Pillars in common use among men; and to one of these the Apostle alludes. Pillars are either supporting to prop up the roofs of some house or *edifice*; or else they are Monumental onely, serving to signify to all Passengers, the Name and Memory of some person or thing; as *Rachels* Pillar, and those Pillars to which in great Cities and Towns, Laws and Ordinances of Supreme Magistrates are fixed for all comers to read; in the former sense no Church can be the Pillar of Fundamental truth, but truth is the supporter and prop of the Church *Mat. 16*. But in the latter sense, The Church is the Pillar of truth, *viz.* the Monument or Professor of truth: So that he that runs may read truth in the fore-head of every Church, as its frontlet, and no true Church without it: Fundamental truth is the sure mark of the Church, and shall be to the end of the world; And how can there be a sufficient mark of the Church, without which the Church may be? Whatever is a sure mark of the Church, must needs relate to the essence of the Church, it cannot be a Church without it. Therefore we will conclude Fundamental truth to be absolutely necessary to the being and founding of the Churches, because it is the onely sufficient mark of a Church; a Church cannot be defined without it.

Sadeel.
Dispute p.
309, 310.

Grounds of their Necessity.

1. The body of Fundamentals is the mark of a Church; therefore necessary to the founding of every Church, as before.

2. If all of them should not be judged Necessary who can flint them and say, How many of the

be necessary separated from all the rest ? might not one Church say this, another say, not this, but that and so utterly destroy the foundation, and leave a little rubbish in stead of the foundation in the Church to support it ? Stint them, or grant them all a foundation.

3. If all should not be held as the onely Foundation of a Church, then all Heretical Combinations and Societies will be as good Churches as the Orthodox Reformed Churches.

4. Other wise all Idolatrous Societies, Jews, Mahometans, Papists, will be as true Churches as any, for they all hold some great Principles of Religion.

5. Otherwise Christ and his Apostles should be thought to have laid unnecessary Foundations, or such as might have been spared ; or, that now the unconverted Jews and Infidels will be more easily wrought upon by the ordinary Builders, than their Predecessors were by the wise Master-builders ; that now the Ministry of the Gospel can do as much towards the planting of a Church among Indians and Infidels, with some few Principles, with a broken parcel of them, as Christ and his Apostles could do with them all ; or (to use a learned mans expression) with the whole tale of Fundamentals, and all their Miracles to help them ; and is that likely ? if so, then the Master-builders are not yet come, but we seek for some other.

Then these be the certain Properties of all Fundamentals : They are first, Large, Sufficient, Necessary ; Necessary to the founding of every Christian Church.

Now that we may improve the Definition, with

the several properties of First-principles, let us infer therefrom these

Conclusions.

1. 'Tis not absolutely necessary every single Member of a Church (*quâ member*) should have as much Fundamental Knowledge as a whole founded Church; for were it so, we should have defined them to be truths necessary (every one of them) to the founding or making of one Believer; and without the knowledge of them every one, no man could be saved, or in the state of Grace: But the definition is otherwise, they are made the foundation of a Church, rather than of one Believer; implying, That more knowledge is required to the making of a Church of Believers, than is to the making of one Believer. The Roman Church (in its first and happy estate) had her weaklings in Fundamentals, whom God had received to mercy, and into his favour, *Rom. 14. 1, 4.* [*God hath received him that is weak in the faith;*] that is, a new Convert, one weakly grounded in Fundamentals. By the Faith here, he means not the Grace of Faith, nor yet the Act (which yet are comprehended) but the Knowledge of the Faith (as appears by the Context) *viz.* the knowledge of Fundamentals; for would the Apostle call circumstances the Faith? indeed he speaks of Circumstantials afterwards; yet in this Periphrasis [*weak in the faith*] he notes the state of the Person whom he would not have troubled with needless disputes, *q.d.* such a one had more need to be better catechised and grounded in the main points of Faith and Christianity, than to be tossed up and down with circumstantial Disputes about Days and Meats, &c.

2. A particular person may in some cases (and especially in this case, when he lives not long after his first conversion, or first act of Faith) be saved without distinct clear single knowledge of every Fundamental. I shewed above how that Apostle call: one whom God received, *weak in the Faith*: and I adde, That the Scripture supposeth and yeelds it as granted, that a man may be a Babe in Christ, and yet not know every Fundamental, *Heb. 5. 12, 13.* [*Yee are become such as have need of milk, for every one that useth milk is a babe.*] He likens the *Hebrews* (those among them which were fundamentally ignorant) to babes, who must be daily fed with the milk of Fundamentals, to preserve the life of grace which is begun in them, by some glimmering light of Fundamentals improved by the Spirit of Grace at first conversion. But of this I shall raise a distinct Question, and say more to it when I come at it.

3. We must not judge of the state of particular Believers absolutely and finally, by the intire Body of Fundamentals, but of the visibily of Churches. Though we may conclude a man that hath all Fundamental knowledge, to have knowledge sufficient to salvation: yet we may not censure him a graceless person, or a reprobate, that is ignorant in some particular Fundamental, if he knows others. *Peter* and *Christ's Disciples* were sincere Believers before they knew every fundamental; which I shall refer to the particular Question already mentioned, to be tried in its due place.

4. No Church or Society is to be reckoned in the number of Christian visible Churches, where none among them do distinctly know all the Fundamentals

damentals in some good degree. Every Church-building is fitly framed together on the whole foundation, before it grows to an holy Temple, *Eph. 2. 20, 21.* [*The whole building fitly framed together groweth to an holy Temple.*]

Besides, every visible Church hath its Teachers in it, Planters, Builders, and they are not fit to be Teachers ordinarily, who have not learned all fundamentals themselves. When the Apostle declares his expectation of fundamental-knowledge in the *Hebrews*, he tells them, he *expected they should have been Teachers, Heb. 5. 12.* hinting the unsuitness of those to be Teachers, that are to seek in Fundamentals. All builders (whether Master-builders or inferiour) must either lay the foundation, or build upon it, *1 Cor. 3. 10.* [*I have laid the foundation, and another buildeth thereon.*] Now if a builder knows not the foundation thoroughly, how shall he know when he builds on it or beside it?

5. We cannot lawfully censure any Church or Churches, (e) where some of the Members are ignorant of any one or more fundamentals: but 'tis enough to the being of a Church, if some of the chief among them do know all the chief Heads of Religion, and confess them, and if none be quietly tolerated to deny them without rebuke from the sound among them. The case of the *Corinthians*, *Galatians*, and some of the *Asian Churches* mentioned in the *Revelations*.

6. When any pretended Church shall obstinately deny and resist any one fundamental or more, we may not lawfully hold communion with them as a Church: for how shall we account them a Church, that are not sufficiently and essentially formed?

These

(e) So as
to un-
church
them.

These fundamentals are Church-forming-Truths;
 (f) *forma dat nomen & esse*, form gives both name (f) *sub-*
 and being. How shall we reckon that a House of *stantia per*
 Christs building, that hath not his foundation, or *quod*
 that endeavours to eradicate and evert any part of *Scheibl*
 his laid-foundation? or doth Christ build one house *Meta-*
 with a whole foundation, another with half a foun-
 dation, or a piece thereof; that is to say, with a
 tottering foundation?

All the Gospel-Churches recorded in the New
 Testament had equal-foundation, one had as much
 foundation as another; and nothing is fundamental,
 but what every one of them had at first founding.
Rome, Corinth, Galatia, Ephesus, Philippi, Colos-
ssa, Thessalonica, had all one and the same intire
 foundation, even the same Doctrinal foundation,
 the same and all the same first Principles, (as is be-
 fore shewed:) Though some among them (through
 the subtilty of seducers might stagger or deny them
 afterwards, yet they had them at first Plantation.
 As may further appear by this consideration, That
 every where the Apostles and Church-founders
 preached the same Heads of Doctrine when they
 came to found or plant a Church; and to be sure
 they could not forget or miss any part of the foun-
 dation, when they were in the very Act of build-
 ing and founding, as any may note in the Acts of
 the Apostles; and no one whole Church denyed
 any one of the Fundamentals at first plantation.
 Hence these Principles are called the *Common*
Faith, from the consent of the Apostles and the
 Churches, *Tit. I. 4. the Common Salvation, Jude 3.*
[When I gave diligence to write of the common salva-
tion, I thought it needfull to exhort you to contend ear-
nestly

nessly for the Faith once delivered to the Saints. Common, from the consent of all the Churches. And whereas 'tis said, *Act. 19.* that certain Disciples of *Ephesus* never heard of any Holy Ghost.

First, I suppose they were not a formed Church at this time; and of this number.

And secondly, 'Tis not to be understood of the Divinity or essence of the Holy Ghost, but those extraordinary effusions and miracles of the Holy Ghost, which is not the Sanctification of the Holy Spirit neither, but the extraordinary gift of the Holy Ghost, mentioned *Act. 2.* which I shall hereafter prove to be exceeding different.

Besides, if we should hold communion with Societies that agree with us in some Fundamentals only, we should then be bound to hold communion with all Heretical combinations against the truth for none of them but hold some Fundamentals: as the Synagogue of *Rome*, the very Anti-scripturists, and swarms of rotten Societies in the world.

7. We may not hold familiar Communion with any single person, that denies and resists any one fundamental; for though we have ground to hope, that one simply ignorant of a Principle may be a Child of God; yet we have no ground to think, that he should be a friend of truth, or the Church, that shall fight against any part of their foundation, *Rom. 16. 17.* [*avoid them.*]

Otherwise, a Christian should hold Communion with any desperate Heretique, contrary to that of *Paul* to *Titus*, chap. 3. 10, 11. [*an Heretique reject knowing that such a one is subverted.*]

3. We may inferre from hence, the distinction of errors; there are two sorts of errors.

Fundamental Principles.

43

Præter-structive; Destructive (a.)

(a) *Circa;
& contra;*

1. *Præter-structive*, or those doctrines which stand besides (yet with) the foundation; when men hold the foundation, and erre in smaller matters, supposing they build upon the foundation. 1 Cor. 3. 11, 12.

2. *Destructive*, or those doctrines which stand against the foundation, which raze the foundation, and destroy it; errors which overthrow the faith, 2 Tim. 2. 18. [*who concerning the truth have erred, saying, that the Resurrection is past already, and overthrow the faith of some.*]

The former is fitly called Schism, the latter, Heresie; every Heresie is Schism, but every Schism is not Heresie. There is a clear distinction betwixt Schism and Heresie, in 1 Cor. 11. 18, 19. [*I hear there be ὀξισμὰ Schisms among you; there must be Heresies also among you, ὡς αἵρεσις, even Heresies, or also Heresies.*] q. d. Heresies are greater than Schisms, and will be greater temptations; as it follows, *That those which are approved may be made manifest.*

Now as any errors do more or less oppugn, or fight against the foundation, the more or less dangerous they are; therefore the Apostle Peter calls those, damnable Heresies, *Whereby a man denies the Lord that bought him, and pernicious wayes, bringing swift destruction,* 2 Pet. 2. 1, 2.

So much to the first and great Question, viz. what are Fundamentals. I now proceed to the second Question.

Quest. 2. *Whether is there any difference among Fundamentals, for weight or worth, or necessity? Seeing all Fundamentals are necessary, Is one more necessary than another?*

Answ.

Answ. There is, and there is not, such difference.

1. There is; as I prove by that eminent Text *Eph. 2. 20.* [*Jesus Christ himself being the chief Corner-stone*] *q. d.* In every building there are several Corner-stones, and Christ is the chief Corner-stone, that is, the chief main Foundation; this is the Foundation of the foundation, as I said before, the chief Corner-stone; a Metaphor taken from builders on a Rock, where the chief stress and weight is laid upon the natural Rock, some stress also upon other stones, digged & hewn out of the Rock: Christ is the natural Rock, & great Truths comprehended in him, are digged (as it were) out of him, to build the Church upon. Hence we may be said to dig for knowledge out of a silver, yea a golden Mine. Christ is all Fundamentals comprized in one: Therefore I conceive *Peter* confesseth this onely Principle the chief, and comprehensive of all the rest, *Mat. 16. 16.* [*Thou art the Christ, &c.*]

2. Some of the Fundamentals are absolutely necessary to Salvation of the Church; and others are onely relatively necessary as external means (or means without a man, not within him) as means I say ordinarily necessary, to advance, confirm & enlarge the knowledge of chief Fundamentals: these also are necessary, yet not absolutely, by relation to greater Truths. For instance, Baptism and the Lords Supper, and the Office of Ministry, are relative necessities; *viz.* Ordinary necessary means of promoting the knowledge of the great Fundamental, Christ crucified, as any sober understanding may gather out of these Scriptures.

Rom. 6. 3. 1 Cor. 1. 23. Gal. 3. 1. 1 Cor. 11. 23.

And though the Ministry and Sacraments may convey the knowledge of Christ to a Soul, yet such a Soul may be so taken and ravisht with the thing or object of its knowledge, that it may take no exact distinct notice of the means which convey it, at the first, so as to be able to say, What is this Baptism, or the Office of the Ministry: and this is the reason, that so many in our dayes are ignorant of the Office of the Ministry, which yet hath conveyed their knowledge to them, men of uprightness and integrity.

Christ himself was with *Philip* for some months and years, had conveyed abundance of saving light into his Soul; yet he knew not the Person and Office of Christ distinctly, clearly, as he should have done; viz. That he did mediate for sinners by vertue of that Union of both his Natures, Divine and Humane, and was one with the Father: this *Philip* was ignorant of, and therefore cries out when Christ was with them, *Lord, shew us the Father*, John 14. 8, 9. [*Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father, &c.*]

No great marvel then, if the Ministers of Christ meet with some Friends and upright hearts, that do not distinctly know the very Office of the Ministry: This was our Saviours own case, and it should teach us to instruct them in the knowledge of our Office, whom we find ignorant, after the example of our Lord and Master.

2. The clear knowledge of those Fundamentals, which are onely relative (as being means of promoting greater truths than themselves) I shew, the

the knowledge of these was ordinarily supervenient to conversion in the Apostles dayes : men did not distinctly know the Fundamental means before conversion, but after. As for Baptism and the Lords Supper, men were first convinced and won by greater truths, before they saw any necessity of them, *Act. 2.* After the main work was over, and their Souls effectually wrought upon to repentance they are urged to submit to Baptism, as a token of their sincerity of Conversion before effected. The main point was, *That Jesus is Lord and Christ* v. 36. and upon their further inquiry, they are instructed in the Doctrine of Repentance, Baptism and the other Sacrament. v. 37, 38, 41. They gladly received the Word, were pricked to the heart, had put their great Question, and received the Answer to it, before they received Baptism, of the Persons which brought them this knowledge. So also the Office of the Ministry is a relative-Fundamental, a necessary means of advancing Christ crucified, a weighty considerable point, *Luke 10. 16.* Yet commonly men receive the truths themselves, which Ministers bring, though not before the Messengers from Heaven come to them, yet before they own or regard the Messengers ; ordinarily men own the Office for the truths sake which the Office designs to exalt ; and they own the men in their Office for their works sake, they are received as bringers of glad Tidings, and welcome for their Heavenly News ; *which makes their feet beautiful, Rom. 10. 15.*

The Office of the Ministry brings the chief Fundamentals to the ear of a believer ; the Spirit of grace leads them in into the Soul and inner man

and when they are once got within a man, they will in time usher in the knowledge and love of lesser fundamentals, and particularly that of the Ministry; and will make a man (like *Pharaohs* Butler) not to forget for ever *Josephs* kindness in comforting his heart, and dreaming him out of Prison: when *Ester* is Queen, good *Mordecai* shall not be long un-advanced.

4. Though the knowledge of Relative fundamentals be not absolutely necessary to the conversion of every single person; yet they are still absolutely necessary to the uniting of them into a body, or visible Society, and so to the planting or founding of a visible Church or Association of converts: yea, some of them are the very complement and perfection, the very bond and form of union and communion, viz. Baptism, and the Ministry: these two are Twines which cannot be separate, they go together as being twined and twisted each in other inseparably; no Baptism, no Ministry; no Ministry, no Baptism: Where do you read in Scripture of a Gospel-Minister, not a Baptist, or a Gospel-Baptist, not a Minister? *Mat.* 28. 19. [*Go Teach, Baptizing*] Then what is affirmed of Baptism (in this point) must be construed as meant of the Ministry also. Now this we can say of Baptism, That it is and ever hath been the bond and complement of Church-union; the very thing which unites a Church together, which unites the members in visible Society; I mean an external Instrument of external union: and there never was any visible Christian Church on earth, consisting of unbaptized members: It hath been ever counted a mark of the Church,

Learned
Sadcel
calls the
Sacra-
ments, Es-
sentialia
Ecclesie,
Essentials
of a
Church.
*Vide Sad-
contra
Turrian.
Loc. primi*

and

and an Initiating Ordinance, that is, an Ordinance which enters a man into the Church, or visible Society of Christians: we read of thousands added to the Church on the day of their Baptism, and not before; they were added by Baptism, *Act. 2. 41.* [*Were Baptized, and the same day were added to them (viz. the Church) about three thousand Souls.*] So that if a man receives all other Fundamentals, and doth not receive Baptism, he cannot be a full compleat Church-member: Possibly he may be in the state of Grace (as *Valentinian, Constantine*, and others who deferred Baptism too long) yet he cannot be a full Church-member, capable of fellowship in breaking bread, or the Sacrament of the Lords Supper, without Baptism. In this sense Baptism and other Relative Fundamentals have an equal share with the greater Principles, in an absolute necessity to the founding of a Church: and in this, they differ not, viz. in the point of Church-founding or plantation.

And this is that which I said in the beginning of my Answer to this Question, There is a different necessity and weight of Fundamentals; and there is not: The greater Fundamentals are absolutely necessary to Conversion and Church-Salvation; the lesser Relative Fundamentals are not absolutely necessary to Salvation of every one; yet they also are absolutely necessary to Church-union or Church-constitution.

From the whole Answer we may note these Corollaries, or emergent Rules.

The Corollaries.

1. *There is a distinction of Fundamentals, in*

great

*Laquet's
Epitome
of Chron.
pag. 126.
Bucan. In-
str.*

Fundamental Principles.

Greater and Less, into Absolute and Relative.

2. Some Fundamentals are absolutely necessary to be known to Salvation, others of them are not so.

3. All Fundamentals are equally necessary to Church-union, and Communion; the knowledge and reception of them all must be in every Church-body. Consequently,

4. Some Fundamentals have naturally more propensity and aptness to design and effect Salvation than Union: other Fundamentals have more propensity and aptness in them to design and work Union than Salvation: yet All of them (whether Absolute or Relative) do mutually design and effect both Salvation and Union, though some do this, and some do that, more strongly, vigorously, differently.

5. Conclude from hence a Reason of my Definition of Fundamentals; I dare not define them to be Truths absolutely necessary to Salvation; but Truths necessary to the founding of a Christian Church. The Reason is, because I find this difference among them, some to be absolutely necessary to Salvation, and others not so. Then, if (being about to speak of the common nature of Fundamentals) I should have made absolute necessity to Salvation, the common nature of them, whereof some of them do not participate; I should have been wilfully guilty, Vitiosæ definitionis, of a tardy or faulty definition: for it would have been too narrow to have agreed or suited to all the parts of the thing defined, viz. the Foundation of Religion, or Christianity; and so I should have broken a common Rule in Logick, *Definitio sit adæquata definito*. Let definition be levell'd or equall'd to the thing defined; they must be even matches: Defi-

nition must be neither too loose nor straight; but just even and level with the thing which we undertake to explicate by it: which was not, What is one Fundamental this or that? nor yet what be some Fundamentals? But what are all Fundamentals? What is the intire body of Fundamentals? What is the common kind and nature of them.

6. We must distinguish betwixt a Fundamental, and the knowledge thereof in every Believers understanding: The Office of the Ministry is necessary to Conversion and Salvation; For Faith cometh by Hearing, &c. yet a man may be converted and in the State of Salvation before he know either the Office or the necessity thereof: That very Office may do him good, and be a means of saving his Soul, which he doth not well understand. Though thou canst not hear without a Preacher, yet thou maist hear a Preacher before thou know who sent him, or from whence or what his Office is. The necessity of the Ministry is one thing, and the necessity of knowing the Office, another: The Office is necessary to the Conversion of the sinner; but knowledge (clear distinct knowledge thereof) is not so necessary: he may be converted and saved before he know that very Thing or Office which was the means of saving him. Knowledge of the Office is necessary to Edification after conversion, but not absolutely necessary to conversion. Many well meaning and upright Christians are there among us, that do not know the Office, yet it hath been an happy means of their Salvation?

I have done with the second Question; Let me go on to the third; the promised Question.

Quest. 3. Whether may a man that knows and believes some great Fundamentals, be saved, though

Fundamental Principles.

Do you know not every one? Is not the knowledge of every one, even of the intire body or full Catalogue of Fundamentals, absolutely necessary to the Salvation of every man?

Ans. 1. I will premise a distinction of Knowledge: Knowledge is either implicit, or explicit; folded and general, or unfolded and particular. Now implicit knowledge of all Fundamentals is absolutely necessary to the Salvation of every one; for so he that believes one Fundamental believes all the rest comprized in it. Amesius.

I know Papists use the same words of distinction, but not the same distinction; not in the same sense; for they mean by their implicit faith, to believe as the Church believes: but Amesius and others use the words in an Orthodox, right and incorrupt sense; and by implicit faith or knowledge we mean a knowing or believing the truths and points of faith, *Non distincte in semetipsis, sed in communi earum principio*; not distinctly in themselves, but in their common Principle or Original; which is, not the Church, but the Scripture: Thus, whosoever knows and believes this Principle, That the whole Scripture is true; he knows and believes implicitly all things contained in the Scripture, and consequently all Fundamental points, *Act. 24. 14.* [Believing all things that are written in the Law and the Prophets] compare *Psal. 119. 86.* with *v. 13, 33.* David believes more than he did understand, believes the whole Law, yea believes there are wonderful things in the Law, which he did not understand; and therefore begs God to open his eyes, that he might see what he did not see, and yet believed upon general knowledge. Ames.
Medul.
Theol.
Dr. Potter
pag. 198.

'Tis absolutely necessary for a man to know distinctly so many Fundamentals as may include and comprehend all other.

2. He that hath sufficient means of explicit unfolded clear knowledge of every Fundamental, and yet is obstinate against clear light and means of conviction, and will not receive some one Principle, but resist it, and contend against it, he cannot be saved: for such a one is a right Heretique, *Tit. 3. 10, 11. [sinneeth, condemned in himself].*

3. d. He is convinced in his Conscience. Now the Apostle speaking of Heresie, among other works of the flesh, addeth, *That they who commit such things, shall not inherit the Kingdom of God, Gal. 5. 21, 22.* But I will come up close to the point.

3. If a man be meerly ignorant of some one Principle (acknowledging others) and so through ignorance and weakness believe not every fundamental point, for want of particular explicit or unfolded knowledge, he may undoubtedly be saved, *Rom. 10. 8, 9, 10. [If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart, that God raised him from the dead, thou shalt be saved.]* Here is Salvation promised to the knowledge, confession and belief of some particular Fundamentals.

To put it out of doubt, let me lay down some clear Demonstrations, to prove that possibly a man may be saved without clear particular knowledge of every Fundamental.

Demonstrations.

1. A man that knows nothing of the Christian Religion (be he Jew or Infidel) may be converted by one Sermon, wherein few of the Fundamentals

mentals, or possibly but one or two of them are preached; I mean by a Sermon of Faith, or Repentance, or the Passion of Christ, without any mention of the Trinity, or Baptism in such Sermon, at least not all the Catalogue of Fundamentals distinctly opened. I say, the opening of some one Fundamental in a Sermon, may convert the soul in a moment. That's a notable proof, *1 Corinth. 14. 24, 25.* [*If there come in one that believeth not, he is convinced, the secrets of his heart are made manifest, and so falling down on his face, he will worship God, &c.*] 'tis spoken of one that comes in into the Church at a Sermon by accident, with no sound or serious intention. The Eunuch seems to be converted by a Sermon of the Passion of Christ, by one Text opened to him, *Acts 8. 32.* [*He was led as a sheep to the slaughter, &c.*] the plain and clear opening of this Scripture turned him. So *Paul* seems to be converted by one Principle set home upon his conscience, *Acts 9. I am Jesus.* The turning Principle was, That Jesus is the Christ. So probably *Zachens* was converted in an instant; and the Thief upon the Cross, by a short Sermon of Christs; you may reade the pithy Sermon which turned him, *Luke 33. 27, 33.* I have read of *Alipius* converted by reading one Text, viz. *Rom. 14. 1.* and Saint *Austin* converted by reading another Text, viz. *Rom. 13. 13, 14.* Not in riotting and drunkenness, not in chambering and wantonness &c. This Text powerfully applied by the Spirit of God, wrought a wonderfull change in him; and though (no doubt) he had entertained some sound Principles of knowledge before, which were previous to his conversion, and made way for the happy influence of this

Austin's
Confession,
on book
cap. 12.
See the
Annotation
on *Rom.*
14. 1.

See Mr.
Tho. Ful-
lers Abel
Redivi-
ous.

point upon him, yet it shews us thus much for our purpose, That one Principle set home by the power of the Holy Ghost upon the heart and conscience of a man, is sufficient to change and convert; and this is enough for my purpose: for if a man may be converted without particular explicit knowledge of every Fundamental, then he may be saved without such knowledge, if he live not to know more. *Junius* was converted from Atheism, by reading the first Chapter of *S. John*.

Daily experience teacheth the same, *viz.* That a soul may be converted at one Sermon.

See Willets
Hexaph.
upon
Rom. 14. 1

2. The Scripture grants, That a Babe in Christ, one whom God hath received, may be ignorant of some Fundamental Articles, *Rom. 14. 1, 4.* [*him that is weak in the faith receive ye, God hath received him.*] *In the faith*; that is, in the great Fundamentals; for the Apostles would not call the Circumstances of Religion *the faith*; but he means the Faith once delivered to the Saints, which *S. Jude* speaks of, the Common Faith, *1 Cor. 3. 1, 2.* [*I could not speak to you, but as unto babes in Christ; I have fed you with milk, not with meat; for hitherto ye were not able to bear it, neither yet now are you able.*] By *milk*, he means the plain Fundamentals, easie (as milk) to be digested; now they that have learned all Fundamentals, are able to bear strong meat, any Truths whatsoever; and therefore by his *babes* (to whom he likens them) he meaneth, Babes in knowledge, Children in understanding, whom yet he stileth *babes in Christ*. Now in that he likens them that have still need of easie milky-Fundamentals to such, he grants thereby, That a Babe in the knowledge of Fundamentals, may

may be in Christ, and so a new Creature. Yea here in my Text, he likens those among the *Hebrews*, who did not well know some of the Principles, to a Babe unskillfull in the Word of Righteousness, not fit for strong meat, but breast-milk altogether, *Heb. 5. 12, 13.* and makes this to be a note of distinction betwixt babes and men in faith, even the exercise of the senses to discern between good and evil. *Ver. 14.* [*Men of full age have their senses exercised to discern between good and evil.*) Still granting, That a Babe may have his senses unexercised, may be unskillfull in the Word of Righteousness, may be unable to digest strong meat, may have need to be fed with milk, that is, to be taught the Doctrine of Fundamentals, after conversion, to the end they may learn those Fundamentals after conversion, which they had not learned before, and eat that milk afterwards, which they had not eaten before. Yea, the Apostle had a charitable opinion of those very *Hebrews* whom he checks for ignorance in Fundamentals, and tells them, he was persuaded of their salvation, though he thus spake, *chap. 6. 9.* And the Apostle *Peter* makes it one property of a new-born Babe, to desire the Breast-milk of Fundamental-Doctrine after conversion, and so to grow by further knowledge of the milk, not the Meat, but the milk of the Word. *1 Pet. 2. 2, 3.* He likens the new Convert, that had tasted of God, to a child newly born, who had some milk before 'twas born, and some after; before 'twas born it had Womb-milk; after, the Mothers Milk turns, and so the child feeds upon Breast-milk. So it fares with a Babe in Christ, a new Convert: He had milk, Womb-milk, at or before conversion; Breast-

milk after: The Churches Womb-milk are the turning Principles; those Principles that had most influence upon the soul, before or at conversion; The Churches Breast-milk are those other Principles not known before conversion. Those give life, these growth; *That you may grow thereby*, saith the Apostle.

3. There are particular examples of some Believers, who were (*de facto*) ignorant of some Fundamentals when they were in the state of Grace, Dr. Potter. *Peter*, with the rest of Christs Disciples, were foolishly ignorant of Christs Death, Passion, Resurrection, and spiritual Kingdom: as any may read in these Scriptures, *Mark 9. 10.* [*Questioning one with another what the rising from the dead should mean.*] *Mark 16. 11, 12, 13, 14.* *Luke 24. 1-12.* *John 20. 9.* *Acts 1. 6.* *Luke 18. 34.* *Math. 16. 21, 22, 23.* [*Thou savourest not the things that be of God.*] He had not a savoury knowledge of these great things, which Christ calls, *The things of God.*

Yet the Doctrine of Christs Death and Resurrection is laid down as a Fundamental in the Creed, *He rose again from the dead*; The Apostles when they went about to found Churches, began with these; See the Acts of the Apostles; yea very great stress is put upon this Doctrine, as if to deny Christs Resurrection, were to deny all resurrection of the Saints, and all faith, *1 Cor. 15. 3, 4, 5, 14* yet there is difference betwixt perverse denying, and simple not knowing. *Philip* had not a clear knowledge of Christs Divine Nature, and his Oneness with the Father: Though he denied it not (as the Arrians do perversely) yet he knew it not a long time after conversion, *John 14. 8, 9, 10.*

*Musculna
in Johan.*

Fundamental Principles.

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Many thousand believing Jews were all zealous of the Law; a main point against Justification by free Grace, *Acts 21.20.* and this error was sentenced at *Jerusalem* by the Apostles and Elders in General Council, as tending to the subversion of Souls, *Acts 15.*

In the daies of our Fathers, one while Arrianism prevailed, another while Popery: yet we cannot judge all to perish who died ignorantly in those desperate opinions; and had not such means of conviction as we have had, through the favour of God, and the good will of him that dwelt in the Bush. God is a Sea of Mercy, without bank or bottom, and hath received those that were weak in faith.

4. The end of Conversion, and effectual Vocation is, To make a man a Disciple, a Scholar of Christ; that he might learn of Christ what he learned not before conversion; that he may learn more Fundamental-knowledge than ever he learned before, *2 Thess. 2.13,14.* [*and belief of the truth, whereunto he called you by our Gospel, &c.*] *q.d.* Truth called you to Truth; some Truth, to more Truth; some Articles of belief, to more Articles of belief, *Acts 26.16.* [*To open their eyes, and to turn them from darkness to light, &c.*] Light opens the eyes to see Light; Knowledge is the key of Knowledge; Knowledge before conversion, opens the door of the minde to more knowledge after conversion. Hence we read of the *Key of knowledge, Luke 11.52.* Hence also 'tis said, *2 Cor. 4.6.* [*God hath shined in our hearts, to give the light of knowledge;*] and we are said to be called out of darkness into marvellous light; Light brings us into light, Knowledge leads us unto knowledge. Thus Christ called
As is proved before.
his

his Disciples unto knowledge, even more Fundamental-knowledge after conversion, than they had before or in conversion. One end of being born, is to be fed with the breast-milk for growth and strength: one end of the new-birth, is to bring us to a full knowledge of Fundamentals; to grow in knowledge (not of smaller matters onely, but to grow in knowledge of Jesus Christ, 2. Pet. 3. the [Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.] q. d. After ye have grace in your hearts, ye are still to grow in knowledge of those great Fundamental points about our Lord and Saviour, which you did not clearly understand before grace entred, before or at conversion. Then the end of conversion, is to be a Disciple, Mat. 28. 19. [Disciple Nations,] make them Christ's Scholars, bring them to his School, enter them into his Church, that they may learn (as Scholars now) what they learned not before. Now the End is in two waies last in execution; and therefore Conversion is before some Fundamental-knowledge, seeing the end of Conversion is to gain more Fundamental knowledge, by being Christs Disciple, Rev. 3. the [Anoint thine eyes with eye-salve, that thou mayst see.] Seeing is the end of opening the eyes in conversion, and this sight is perfected by degrees, not all at once.

5. One end of Fundamentals themselves, is to be in stead of milk to Babes in Christ, to children in the Faith; they are to feed the sons of the Church, not onely to breed in the womb, but also to feed at the breast after birth, 1 Cor. 3. 2. [I have fed you with milk.] Now a child must be born before it can be fed at the Mothers breast; even so

this is the order of Conversion, to be first born again, and afterward fed with distinct particular Doctrine of such Fundamentals especially as a man never learned before conversion.

Indeed some (yea too many) have all fundamental-knowledge before they are *born again*; but they are monsters in the Church, not children, for all their knowledge; and if they enter not into their mothers womb again to be born spiritually, they may see the time when they shall curse the day of their natural birth, and wish they had never been born. But however some monsters and illegitimate children (bastards and not sons) may have all Fundamental-knowledge before they are born again, or converted; yet ordinarily the true children are born to Fundamentals, as unto breast-milk; and suck as much breast-milk or Fundamental-knowledge (if not more) after birth, than before, *Isa. 66. v. 9, 11, 12.* [*As soon as Sion travelled, she brought forth her children.*] The birth was on a sudden, she had not time to teach them all the Articles of Religion before birth, their birth was soon effected (as those 3000 Converts, *Acts 2.*) but what follows after birth? what are the children born to? to what end come they out of the womb? See *ver. 11, 12.* [*That yee may suck and be satisfied with the breasts of her consolations, that ye may milk out, and be delighted, &c. Then shall yee suck, yee shall be born upon her sides, and dandled upon her knees.*] And to what purpose is all this dandling and giving milk, and sucking after the birth, but to make the child grow, yea, grow in Fundamental-knowledge, which it had not before its birth? *Ver. 14.* [*And when you see this, your heart shall rejoyce, and your bones shall flourish*

1 Cor. 8:
1, 2, 3.
ch. 13. 2]

A General view of

flourish like an herb, and the hand of the Lord shall be known towards his servants, &c.] The end of this is growth in knowledge of the weightier matters, even knowledge of Gods Sabbaths and Worships as it follows; v. 23. [From one Sabbath to another shall all flesh come to worship before me, saith the Lord.]

Hence it is, that all the spiritual children (as well as the natural) are crying for the breast, soon as they are born: they have this spiritual instinct from their new and second-nature, to moan and scream, and make signs for milk, and heavenly knowledge of the weightier matters, Acts 2. [Men and Brethren, what shall we do?] The Lords question more fully expresseth their meaning, even the meaning of this passionate abrupt question of those many Converts, Acts 16.30. [Sirs, what must I do to be saved?] they enquire after the most necessary and fundamental Points, they are not so carefull of smaller matters at the first. So Paul Acts 9. 6. [Lord, what wilt thou have me to do?] q. d. what is the end of this my wonderfull conversion? Jer. 50. 4, 5. [Going and weeping, they shall go and seek the Lord their God, they shall ask the way.] New born Babes desire the Milk; and the very instinct of their new nature shews, that the heavenly Milk of Fundamental-Doctrine is designed for the feeding of them after they are born; consequently, they must be Babes in Christ, reborn again, before they have sucked all their milk, before they know all Fundamentals.

6. Otherwise, as much knowledge will be necessary to the planting of faith in one Believer, as is necessary to the planting of a whole Church of

Believers, or Nation of Converts; which is unreasonable to think. The intire body of Fundamentals is sufficient to found any Church (as is before shew'd): Now a planted Church consists of men of several tempers and affections, is made up of men of different habits and inclinations, of different diseases and distempers; accordingly, there must be a several medicine for every malady. But a single person sick of one onely raging, deadly sin, which hinders his conversion, may be healed by one onely happy Receipt; as was wanton *Ausfin* by that happy seasonable Text, *Not in chambering and wantonness*, &c. whereas a considerable number of Patients may need a whole Dispensatory or Closet of Cures and Receipts.

Ancient History records a famous example of Dr. *Peter's Answer to Charity mistakes*, one *Symeſius*, who imbraced the Christian Law so far, as to be advanced to the Ministry and Office of a Bishop without any clear knowledge or belief of the Article of the Resurrection of the body: yet he was admitted to his place upon this ground; That the Guides of the Church saw such eminent graces in him, that they could not but hope, that God would crown him ere long with the knowledge of this great and eminent Truth; which fell out afterwards according to expectation,

7. Otherwise, Conversion and Regeneration would be principally seated in the Judgement and Understanding, not in the Will and Affection; and if I love the Lord Jesus Christ in sincerity, and yet do not know every Truth that tends to the founding of his Church on Earth, I am a cast-away. Contrary to these Scriptures, *Psal. 110. 3. Phil. 2. 13. Ephes. 6. 24.* I know, there must be knowledge

in every Convert : yet that is not a knowledge of every Fundamental before conversion, as is before shewed.

Then we conclude, Every Article is not fundamental to the conversion of a single person, who is so to the converting of many, or to the planting of a Church, which is a compact Body of professed Converts.

Consequently, whoever shall define Fundamentals (the intire Body of them) To be Points absolutely necessary to the salvation of every one, no man ignorant of one Fundamental can be saved will at last finde himself mistaken.

1. And the Preface to that excellent Creed (rather Explanation of the Creed) commonly called *Athanasius his Creed*, must be either favourably interpreted, or judged a great mistake ; but I thinke capable of a good interpretation; viz. Whosoever will be saved, he must believe the Catholick Faith which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly ; and the Catholick Faith is this, &c. and again in the conclusion, This is the Catholick Faith which except a man believe faithfully, he cannot be saved. Take it literally in its greatest latitude and at first view, it looks like a great mistake, it fights with all that I have spoken for the possibility of salvation without distinct knowledge of every Fundamental. But take it at a re-view, and spend second thoughts upon it, and you'll finde one word in this Preface, that may serve to advance a more favourable interpretation thereof, viz. Whosoever *[will]* be saved, &c. 'Tis not said, Whoever shall be saved : but, Whoever will ; *et in fine*

Fundamental Principles.

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meditari (or *meditari*) a word which signifies *deliberare*, *Rem bene perpendere, velle cum consilio & deliberatione*; it signifies to will with counsel and deliberation, to weigh a thing well before we will it. Thus it may well be construed to intimate and intend only the danger of obstinacy against conviction and knowledge, *q.d.* Whoever comes to know and understand this Creed, and yet will not believe it, he shall without doubt perish everlastingly. For though the matters contained in this Creed be most certain, and excellent, and fundamental Truths; yet I cannot but judge, That many thousand Saints in Heaven and Earth never clearly understood this whole Creed, during their minority, or childhood in Christianity.

*Scapula,
Leigh,
Eftius.*

Therefore let us believe the possibility of salvation (in single persons; and in some cases) without distinct particular knowledge of every Fundamental; and withall, let us hold those Golden Rules of *Artesius*, in his *Medulla Theologica*, viz. 1. "A more explicit clear faith is required now since Christs coming than before, 2 Cor. 3. 18. 2. A more clear faith, of the Guides of the Church, than of the common people, Heb. 5. 12. 3. The clearest faith of those that have the greatest advantage and means of knowledge and instruction, Luke 12. 48. [*To whomsoever much is given, &c.*]

so much of the third Question.

*The 1.
lib. 2.
cap. 5.*

Quest. 4. *Whether may a Christian be saved, that hath sufficient means of knowing all Fundamentals, yet is ignorant of some of them, holding others.*

Ans. 1. This case is dangerous: For it much resembles the case of the Reprobate Jews, who had a fair day of Grace, a day of Means and Moti-

ons

ons, but were ignorant of some great Fundamentals, yet knew other Fundamentals of Religion. *Luke 19.41,42.*

2. Yet it also differs much from the case of the Jews in this one respect; That the Jews knew not that great Maxim of Christianity, which we call The Foundation of the Foundation, *viz.* That Jesus is the Christ: They refused the chief Corner stone, *Mat. 21.42,43.* [*This stone rejected of the builders, is made the head of the corner.*]

3. We must hold, That a man having sufficient means of knowing all Fundamentals, may be ignorant of some, yet holding others, he may be saved. The case of these Hebrews. (*Text.*) They had been taught the Fundamentals, yet had not learned them all. So the case of the weak Romans, the Babe Corinthian, and many thousand Jews before mentioned; and the very case of Christs Disciples at first, though they had Christ himself with them to teach them all necessary truth, *Luke 1.31,32,33,34.*

Quest. 5. *Whether may that man be saved that hath been born in the Christian Church, brought up in the Christian Religion, and hath lived forty or fifty years together under the means of knowledge, and is ignorant of some Fundamentals?*

Ans. 1. This case I finde not in the New Testament: For it differs from the case of these Hebrews, and all the other cases before mentioned.

1. They were brought up in a contrary Religion, Jewish Superstition, or Heathenish Idolatry; and not in the Christian Religion.

2. 'Tis not likely they had so long time

Me

Means of Grace; though they had a considerable time and standing, which is noted in my Text, yet not so long as forty or fifty years. At least 'tis not revealed, that those particular persons among them which are so deeply charged with ignorance, had the Means so long, viz. forty or fifty years; though long, yet not thus long. Possibly this Church of Hebrews was not planted so long, and the ignorant among them might be converted long time after the first plantation.

2. Our Saviour makes it a matter of wonder and great marvel, that a man should be ignorant of any great point of Religion after enjoyment of the Means for about three or four years. *Joh. 14. 9.* [*Have I been so long time with you? and yet hast thou not known me, Philip?*] Christ makes a long time on't, and yet 'twas but three years or thereabouts; for Christ did not preach till he was baptized, *Mat. 4. 17.* [*From that time Jesus began to preach, &c.*] he was thirty years of age at his Baptism, *Luke 3. 21, 22, 23.* at which age the Priests in the Law were to enter on their Function, *Numb. 4. 3, 35.* And he was thirty and three, or thereabouts, at his death; as we may compute by the number of Passovers which he kept with his Disciples. 'Tis true, Christ disputed with the Doctors at twelve years old, yet then he had neither preached, nor called any Disciples, but was under the tuition of his Father and Mother; but he was baptized, and had preached, (as any may perceive, *Mat. 4.*) before he called Disciples: So that the Disciples had enjoyed him and his Doctrine but few years; yet Christ wonders at their ignorance, *Have I been so long time with you? &c.*

The reason why ignorance in Fundamentals is strange, and worthy admiration, where means are to be had; I say, the reason is, because they are *χρυσόνισα* and *ἀξίονισα*, Things commonly believed, and worthy of faith, engaging faith. They are Maxims so clear, either in their own light, or else in Divine and Holy Writ so plainly revealed, that whoever understands the terms wherein they are propounded, must needs understand them.

3. If in all this time that a man enjoys the measure of Grace, some particular Fundamental be not particularly urged upon the conscience of a man, with powerfull Application thereof, and reasonable solution of all doubts brought against it; in such case, a man that never heard of the point, but up to the by, or cursorily hinted onely, may possibly be ignorant thereof, yet in the state of Grace.

Apollos knew the Baptisme of *John*, which informed him in some great Fundamentals of Christian Religion: After *John* comes Christ himself and his Apostles (which were sufficient means of knowledge and grace) yet *Apollos* was ignorant of the great Transactions and weighty Passages which happened betwixt *John's* Baptisme and the time of Christ's further knowledge, concerning Christ, and the work of Christ: but so soon as ever *Aquila* and *Priscilla* dealt with him privately and particularly in the Points, he was able to preach them to others, and to convince the Jews and all gain-sayers, *Acts* 24, 25, 26.

The disciples believed not the Passion and Resurrection of Christ when they were often told on, yet for want of vehement urging upon the conscience, and for want of resolving all their doubts

(wh)

(which it is likely Christ forebare on purpose to convince them of their own weakness afterward, when the holy Ghost should come and teach them all things, and lead them into all truth) I say, For want of having their doubts resolved particularly, they remained very ignorant after general cursorie intimations, *Luke 9. 44, 45. They understood not this saying, 'twas hid from them, and they feared to ask him of that saying.* So their doubts were not resolved. And by parity of reason, they might as well have continued longer (yea more years) ignorant of the same point for want of particular application, though in the state of grace. Yet we must ever remember, that a true childe of God will dayly grow in knowledge, yea, design his growth, make it his care and busines to increas in knowledge.

4. But if a man have sufficient means of knowledge, and any Fundamental be particularly and frequently urged upon his conscience (by those means) with reasonable resolution of all considerable doubts, and yet that man pretends ignorance, and saith, He cannot see it nor believe it, this is not to be construed ignorance any longer, but obstinacie, and wilfull rejection of the truth, yea, and without timely repentance, a state of damnation, *2 Thess. 2. 10, 11, 12. That they all might be damned who believed not the truth, &c.* The case of many of the reprobate Jews.

5. Ordinarily God doth reveal those truths to his servants afterwards, which they were ignorant of at first; at least if they live any considerable time after conversion. Yea, he makes them yield to truth when tis powerfully urged, though

they have taken up some strong conceptions against it. He gives them a teachable minde, *Gal. 3. 9, 10. I have confidence in you through the Lord, that ye will be none otherwise minded.* q. d. though you be otherwise minded at present, yet when you come to understand what I have to say against your corrupt opinion, the Lord will so order and over-rule your hearts by grace, that you will be of my judgement at last, sound in the faith, and in this great point of free-grace and justification. So *Phil. 3. 15. if in any thing ye be otherwise minded, God shall reveal even this unto you;* any thing q. d. let it be fundamental or not Fundamental God will change your mindes by the happy means which he hath appointed. And this was the case of Christs disciples before mentioned, though ignorant at first, yea, a long time, yet not all way.

6. I am afraid many ignorant persons of our nation, are in a damnable estate under the means of salvation: and the rather, because of their frowardness and wickedness of their lives, *Loving darkness rather than light, because their deeds are evil.* Their case seems to be like that of the cursed fig-tree, *Luke 13. 6, 7, 8, 9. These three years I come seeking fruit on this fig-tree, Let it alone this year also.* So in all, it hath four years space of tryal whether it would bear or not. Now that tree must be cut down which bears not fruit four years, what will become of a tree which hath had ten times four years, and yet is fruitless? What will become of that man who hath wasted forty years space, and hath had the means all the while, yet repents not?

But if a man live well, and deny not any Fundamental, and distinctly know some great Fundamental, though unskillfull in some other, I should be loath to judge that man a cast-away. If his life be like the life of Christs eleven Disciples, I shal judge his ignorance to be no worse then theirs. His spot is no other then the spot of Gods children; he is no worse then a man weak in faith, whom God will receive, though men in the pride of their hearts should reject him.

Quest. 6. Suppose a man be ignorant of every Fundamental, and know nothing at all of Christian religion, May that man be saved in any case?

Ans. 1. If a man have capacity of reason, with sufficiency of means, and yet be wholly ignorant of all Christianity, he cannot be saved. 2 Cor. 4. 3, 4. *If our gospel be hid, it is hid to them that are lost.*

2. If a man have sufficiency of means, and not capacity of reason, I mean, if he be an idiot in understanding, he may be saved; especially if he come of Christian parents, with whom God hath made a covenant to be their God, and the God of their seed.

For,

1. An idiot may have some lucida intervalla, some good fits of reason, and therefore God may give such actual knowledge of some great Fundamental. *Isai 35. 8. Way-faring men, though fools, shall not err therein.*

2. An idiot is a perpetual infant. Though he speaks, yet not more sense then an infant hath, and would utter if it could speak: and therefore I doubt not but God will shew them the

same mercy which he hath promised to infants; *Of such is the kingdom of God.* When *Nebuchadnezzar* was an ideot, he was never the further off from the kingdom of God; at last his reason returned unto him, and he praiseth, extols, and honours the king of heaven, *Dan.* 4. 36, 37. Even so shall ideots have their reason and understanding in the kingdom of God. And this seems to be the case also of the dumb and deaf from their mothers bellies; they have their evil things in this life; it shall be better with them in another life. A man may be blinde from hir mothers belly, and yet God's design upon him be mercy, not severity, *Iohn* 9. 1, 2, 3. and by parity of reason, a man may as well be dumb and deaf, and an ideot from the womb, and yet a vessel of mercy, that God may magnifie his glorious grace upon him in heaven, when God shall open his eyes, and ears, and understanding in a better world. God is a sea of mercy without bank or bottom, posing and puzzling, and putting to a stand all our thoughts and narrow conceptions, *Isai* 55. 9, 10.

Quest. 7. How far may a man of reason and means be ignorant of Fundamentals, and yet be saved? How many must he know, and how many may he not know, if in the state of salvation?

Ans. 1. I answer more generally. If a man know so much as to lead him to Jesus Christ, to trust in him, to love and serve him to the utmost of his understanding, and to desire sincerely to know more of his masters will that he may do it, such a man may be saved though he dye before he know more, Rom, 10. 9, 10, 11.

2. I answer more particularly. That one man may be in the state of grace (and consequently saved) ignorant of one principle; another in the state of grace may be ignorant of some other Principle. One that hath grace may not know this Fundamental; another that hath grace may know this, but not that. Men equally gracious, may be differently ignorant, variously and diversly ignorant. Peter was ignorant of Christs purpose to dye, and the necessity of his violent death, *Matth. 16.* Philip was ignorant of Christs divine nature, and Oneness with the Father, *Iohn 14.* All the disciples, of the resurrection, for a time, *Mark 9. 10.* Many thousand Jews that believed were all zealous of the law, ignorant of free justification without the law, *Acts 21. 20.* and many of the *Galatians* were leavened with the same poylous Doctrine, *Gal. 1.*

3. Yet no man (capable of means) can be ignorant of that great Principle, which we call, *The Foundation of the Foundation*, and be saved, *Iohn 3. 36.* He that believeth not the Son, shall not see life, but the wrath of God abideth on him. The case of the Jews to this day.

4. But how many Fundamentals a man may be ignorant of, and yet gracious, or in the state of salvation, is left doubtfull and uncertain, and (I suppose) not revealed, lest men should be idle and negligent of all other.

Though it be revealed, that Peter and others were ignorant of some Fundamentals for some considerable time after conversion; yet whether they were more ignorant a day or two, or some few hours after first conversion, is not revealed: 'Tis

not revealed how many Principles they understood at first instant of their change; but 'tis plainly revealed that they came to distinct knowledge after-ward of the very same Principles which they knew not at first.

Though it be revealed that these Hebrews and other babes in Christ were ignorant of some Fundamentals, yet it is not revealed which Fundamentals one man among them was ignorant of, and which another man among them was ignorant of, and which a third.

Though it be revealed that many thousand converted Jews were all zealous of the law; yet it is not revealed whether any one among those thousands (with true grace in his heart) had not more ignorance and errour in other important matters and no notice taken of it; yea, this their ignorance was noted upon occasion of *Paul's* coming among them, otherwise posterity had never known it.

Besides: of persons unequally ignorant, he that is more ignorant may be gracious; he that is less ignorant may be graceless, *Matth. 20, 16. Many that are first shall be last, and the last shall be first.* Take (for instance) *Apollos* and *Judas*, compare their knowledge, and though *Judas* had more knowledge of the two, yet *Apollos* had all the grace from him. For *Apollos* knew only the baptism of *John*, *Acts 18*. But *Judas* knew more, even Christ and the baptism of Christ, yea, *Preached and baptised*, *Acts 1, 17. John 4. 1, 2.* Yet *Apollos* was fervent in Spirit, and a diligent preacher *Acts 18. 25.* But *Judas* was a mere outside, bold without marrow, a shell without the kernel.

an empty shadow without substance; a tray-
tor, yea, an incarnate Devil, *Iob* 6. 70,
71.

Quest. 8. *What manner or degree of knowledge in any Fundamentals (viz. in those which we do know) is necessary to salvation, even the salvation of such as are capable of means? What part, or how much of any Principle must be necessarily known?*

Ans. 1. I will premise a distinction of the parts of a Fundamental. There belongs to every Fundamental, *its τὸ ἐν, and τὸ περι, Substance and Circumstance.* That Christ was born, is absolute substance of religion: Whether he were born in a stable, and at what Inn? Whether he were laid in the rack or the manger? is but circumstantial. So, That Christ dyed for our sins, is substance; but where and when he dyed? what time of the year or day? is circumstantial.

Now the knowledge of the substance is necessary to salvation, knowledge of circumstance is not so: yet the circumstances cannot be neglected without sin, if we have means to acquaint us with them; for nothing is written in vain: all the Scriptures are written for our learning.

2. We must likewise distinguish betwixt the Thing it self, and the Reason; the Being of a thing may be plain, and the reason of its Being may be occult and hard to be found out. That God made all Things of nothing is plain; yet how all things should be made without any matter to make them of, is hard to find out. 'Tis one thing to believe that all *Adams* posterity is guilty of his first sin, and 'tis another thing to know the

the reason of such imputation and infection.

'Tis one thing to know that God hath his vessels of mercy, and vessels of wrath; and another thing to know why God hath made this distinction and difference among his own vessels of clay.

'Tis easie to know there is a blessed Trinity and Unity in God; but 'tis hard to know how One should be Three, and Three One.

'Tis easie to know that Christ was born of the Virgin; but 'tis not so easie to finde out a reason of it, or to understand how a Virgin should conceive and be with childe who never knew man. Let angels pry into it, and not man. I will say of it, as

S. Austin discoursing of the unshapen Chaos in the beginning of the world. "Let man endeavour

"either to know it by being ignorant of it, or to be ignorant by knowing it. And in another

place speaking of the Trinity, he saith, "Lo now the Trinity appears unto me in a glasse darkly

"which of us doth sufficiently comprehend the knowledge of the Almighty Trinity? A rare

"soul it is, which whiles it speaks of it, knoweth what it speaks of. Then it is not the reason of

Thing in any Principle which is absolutely necessary to salvation, but the knowledge of the Being and certainty of the Thing, whether we can shew a reason or not.

Note: That when I say knowledge of the Being of a Thing is so necessary, by the word [*being*] I do not mean the nature or manner of its being, but for that may be an incomprehensible Mystery as is before shewed in the definition of Fundamentals:) but by the word [*being*] I mean onely the Entity of a thing, or certainty of its having a being, its verity, or truth of being.

Confess.
Book 11.
chap. 5.

Book 13.
chap. 5, 11

3. For full answer, I affirm, That a three-fold knowledge of Fundamentals is necessary.

A three fold-knowledge.

1. Knowledge of the prime sense or first meaning of the Principle; when a man sees into it and more; when a man perceives the easie and obvious meaning of it the easie part of it. 1 John 5.

We know that the Son of God is come, and hath given an understanding. For a

Principle is no further Fundamental, then it is comparatively easie, not to faith, but understanding. The

superstructure is called Hard, not the Foundation, Heb. 5. 11.

If I know the plain & easie part of a Fundamental, and am ignorant of the depths and difficulties that are in it, I may go to heaven with my plain knowledge. I may believe my grounds of Religion, though I cannot dispute for them, Rom. 14. 1, 3. God hath received him that is not fit to dispute, or hear disputation.

2. A knowledge of the ground and authority of my Principles is necessary to salvation; viz. the Scripture which proves them to be of God; yet we must not assert a knowledge of all the Scriptures to be so necessary (though necessary:) but a general knowledge, That the whole Scripture is the Word of God; and a more particular knowledge of some special Texts and places which assert such Principle. I must be able to say, This my Principle

To understand that the Son of God is come, is the plain and easie part of that great Principle of Christs incarnation; and this is sufficient knowledge as touching that point, to know him that is true, to know that he is the true Messiah.

ciple is of God; for God hath taught it me out of his word. *Psal. 119. 137.* The entrance of thy word giveth understanding. q. d. Till thy word entered to me, I have no saving knowledge. *John 5. 40.* you believe not Moses writings, how shall you believe my words? *2 Pet. 1. 20.* Know this first, &c. This is, the authority of Scripture.

Yet if I know there are Texts enough in the Bible to prove my Principle, I am safe, though I do not read, or quote the particular places; if I know them to be the language of God when another either reads them to me, or puts me in mind of them; and am perswaded by the Spirit of God in the certainty of them, I cannot miscarry for want of knowledge.

3. A knowledge of the excellency, beauty, and goodness in my Principles, sufficient to carry along the heart, and to raise the affections after them, this is necessary to salvation. *Phil. 3. 8.* I count all things dung for the excellency of the knowledge of Christ Jesus my lord. *2 Thess. 2. 10.* They will not the love of the truth that they might be saved. So that, if I can love the Principles of my religion, and cleave to them, though I cannot read for them, I shall be saved. For example: I believe the Father, Son, and holy Ghost to be God, having three persons, and can bring the Scripture for it; or if one read to me the Scripture concerning it; if one read to me, *1 John 5. 7.* *Mal. 28. 19.* and I can perceive and understand that those Scriptures read unto me do prove the Trinity, and thereupon do open my heart to believe it for an everlasting truth, I shall be saved through grace, though I understand little.

thing of the subtle disputes and controversies of
learned men about the blessed Trinity; and though I
never understand every knotty distinction, and sub-
lime lofty expression in *Athanasius* learned Creed,
which yet I can easily understand and believe,
when an able minister shall explain and open all
the mysterious words and sentences therein, and
dress it in a more familiar stile and ordinary
speech.

I will conclude this question with a passage out
of learned Doctor *Potter* in his answer to that po-
pish Pamphlet, *Though any faithfull man may be-* P. 200.
lieve the mystery of the Trinity, the hypostatical
union, or the like, to be true; yet no faithfull man
can fully comprehend the doctrine, the reason or
manner how these mysteries are true: here faith
forbears all curious and bold inquiries, and re-
quires not any distinct knowledge, but sits down in-
voluntarily in an humble and devout ignorance, leaving
these secrets only to God.

Quest. 9. Is it necessary to salvation to know
the definite number of all Fundamentals so as to
be able to say they are just so many, and not one
more?

Ans. 1. No: To understand the just num-
ber of Fundamentals is not so necessary: because
it is not absolutely necessary unto salvation to know
the things themselves, every one of them, as is be-
fore proved: and how can the number be thought
more necessary, then the very things enumerated?
'Tis not likely that *Rahab* (living in Jericho among
the enemies of Religion, and being brought up in
the false way) should have much Fundamental
knowledge; and if the spies had catechised her,
and

and put her upon an enumeration of the main articles of faith, how defective and broken a Collogue might have been expected from her? yet faith is commended, and she ranked among most upright believers. *Hebr. 11. 31.* As might be said of the King of *Nimveh* and his people, who are yet praised for believing and reigning. *Jonah 3. 5.* And as touching the rank of such as are members of the Church, have greater means of knowledge I have treated largely before: to which I adde, That the probability of true saving faith, without clear knowledge of every Fundamental, appears by the very definition of an Heretique: for what is an Heretique but one that obstinately denies and resists Fundamental truth, against sufficient proposition and self conviction? *Tit. 3. 10, 11.* and *sinners condemned of himself*: so that no man is counted an Heretique that is not obstinate and pertinacious, as one whom no means of further knowledge will reduce or reclaim. Hence is the learned *Davenant*, *Non enim defectus, sive* *five habitus fidei, facit Hereticum, sed per-* *coloss. c. 1.* *oppugnatio doctrine fidei.* It is not a mere *v. 2. B.* of the act or habit of faith, which makes an Heretique, but a perverse stubborn resistance or fighting against the doctrine of faith. *Halls case* of the *Pertinax oppugnatio*, the stiff assault of the rebellious and obstinate opposition, the conciliable contention against Fundamental doctrine, which makes the Heretiques. *S. A.* calls the Heretique, *oppugnator fides*, an opposer of the faith: and this occasioned *Amesius* distinction of the matter and form of Heresie

Dav. upon
coloss. c. 1.
v. 2. B.
Halls case
of Consc.

See his
book De
civitate Dei
1. 21. c. 25.

book *de Conscientia* a, lib. 4. cap. 4. where he tells us, *Hæreticus potest quis esse materialiter, qui formaliter non est hæreticus*; his meaning is, A man may have errors enough in him to make him an Heretique, and yet never be an Heretique, as he immediately after expounds himself; *cum pertinacia est obstinatio animi decet*, &c. that is, when stiffness and obstinacy of minde is wanting, a man cannot be properly esteemed an Heretique whatever his Errour be.

This common description of an Heretique (*eo sensu qui in Ecclesia obtinuit* in the sense which the Church reckons Heretiques, doth plainly imply and insinuate the possibility of sincerity in one that is ignorant of some Fundamentals: for it clearly intimates, that a man may have an upright heart, and continue a true member of the Church, so long as he errs onely of ignorance, and hath a teachable minde, according to that memorable passage of *S. Austin*, *Errare possim, hæreticus esse nolo*, that is, I may erre, but I will not be an heretique; I will not be obstinate in errour. And this was that renowned Fathers verdict of the Donatists, who erred out of mere mistake. *They are* (saith he) *Hæreticis credentes, non hæretici*, not heretiques, but believers of heretiques; credulous disciples of heretiques. Yea, he calls them brethren in a kinde of zealous pang of love, *velint nolint, fratres nostri sunt*, will they nill they, they are our brethren. Indeed if a man will be an heretique, after first and second admonition, such a one must be rejected. But what if a man have a teachable minde, must he be rejected? then we must reject him whom God will receive; *For God*
hath

Austin.
in Psal. 32.
Cont. 2.

both received him that is weak in the faith: we conclude then, onely the obstinate, person is to be counted an heretique; and this shews, that that is not obstinate though erring in Fundamentals is not worthy to be rejected or excommunicate, that is, not worthy to be counted as a heathen man or a publican; and consequently we must esteem such a one to be a true Christian, a heir of salvation, and worthy of spiritual communion: and if so, then 'will follow, That the distinct knowledge of every Fundamental is not absolutely necessary to the salvation of every one that is saved; much less is knowledge of the definite number of them so exceeding necessary.

2. Yet tis necessary to strive after the knowledge of every Fundamental, to use all means for growth in knowledge of them, and to come up near as we can to an exact catalogue of them in our understandings and memories; yea tis necessary to strive after the knowledge of more then Fundamentals, to knowledge of the superstructure and all manner of heavenly knowledge, as opportunity shall be offered. 2 Pet. 3. 18. *Grow in knowledge.* Heb. 6. 1. *Let us go on unto perfection.*

3. When I say such exact knowledge of the every one is not necessary to salvation, I mean onely that it is not so necessary, that every one that is ignorant of any one of them shall be damned though I fear, that in these times of light and means, many among us who are grossly ignorant of some Fundamentals, are in danger of the ignorance of them all, and so in danger of damnation. The odious lives of many ignorant persons among us, doth signifie that they know nothing

as they ought to know ; viz. with an experimental knowledge, an heart-affecting knowledge.

4. A man may have sufficient knowledge of all Fundamentals; and discern his knowledge of them; without knowledge of the definite exact number of them, and without a definite full Catalogue containing every Fundamental without adding or distinguishing; which I shall refer to a particular Question to be handled in its proper place.

Quest. 10. *Is it necessary to Church-Communion; to know the number of all Fundamentals exactly, so as be able to say, Here's a definite Catalogue of them, they are just so many and not one more?*

Ans. Church-Communion is either particular of one particular Church, member with member, or more general of Church with Church, or Churches with Churches: and such a strict Catalogue is necessary for neither. Here 'twill be safest to proceed distinctly, and by degrees.

1. As touching particular Communion of member with member, we may (yea we must) fellow out selves with the weakest in knowledge, so long as they are not obstinate.

Rom. 14. 1. Christ himself held Communion with his Disciples when ignorant of some Fundamentals; yea, received them to the Sacrament in that state: as appears by their continued ignorance of the same points after Christs Resurrection, and consequently after they had been at the Sacrament.

This is enough for particular communion when Church-members have a taste of knowledge in some Fundamentals, and walk answerably to what knowledge they have. Our Saviour accepts of *Peters* short confession without a strict enumeration, *Mat. 16.* though at the same time *Peter* bewrayes much ignorance in some other Fundamentals of very great moment, as appears in the same Chapter, *Mat. 16. 21, 23.*

Then an exact Catalogue is not necessary every member which communicates with which shews, that particular Church-communion may stand without such Catalogue.

2. The Churches knowledge of all Fundamentals is necessary to general Church-communication; I mean, to the communion of one Church with other Church or Churches, For

1. How else shall we know when any Fundamental is denied by any, if none in the Church should know all Fundamentals, and so convert Heretiques and Gain-sayers?

2. How else should one Church know another to be a Church; yea, how should it warrant itself to be so, if it cannot assert agreement in Fundamentals? for a true visible Church cannot be defined without the intire body of Fundamentals, to distinguish it from false Churches and Heretical Assemblies. By these Principles of Religion, *Ipsun esse Ecclesiam visibilibus* were expressed the very essence and being of a visible Church truly expressed; for how shall we define a Church what is a visible Church? viz. A company of people professing the foundation of Christian Religion when

Sadeel,
Disput.
pag. 310.
Quoad
exterenam
formam.

wherein the summe of the Gospel is purely taught, and the Sacraments rightly administered by Ministers duely called, *Act. 2. 42. 1 Tim. 3. 15.* By this substantial description of a visible Church, our best Divines have broken the neck of the Romish Strumpet, who (like *Jeroboams* wife) would feign herself to be another woman: By this description they have confirmed the Reformed Churches. Thus *Calvin, Beza, Piscator, Bucan, Perkins, Abbot, Whites, Cade, Du Plessis, Sadeel*, and a multitude of Protestant Writers, confute and confound the Roman pretended Catholics. Then the intire body of the Fundamentals is the essential necessary form of a visible Church, without which it cannot be esteemed a true Church; and therefore the distinct knowledge (I do not say the distinct Catalogue) of all Fundamentals is necessary to the general communion of Churches.

λογ
της
εσίας,
Principi-
um Consti-
tutum.

3. Knowledge of the definite number of all Fundamentals by such an exact Catalogue as is mentioned in the question is not necessary to general Communion of Churches; So as no Church may hold communion with another till such a strict Catalogue be found.

Grounds.

1. The knowledge of Things may stand without particular observation of the number of things known. The very naming of this assertion is sufficient proof of it. A Scholar may know all the Rules of Art without exact numbring of them. How many are there that know all the Rules of Grammar, who never yet took notice of the number of them?

How many (even children and unlearned men) do know the Elements, and can distinguish them one from the other, and can say this is fire, that water, this earth, and that air, who yet cannot tell how many Elements there be? yea, it seems to be a difficult Question in Philosophy, and learned men controvert the number of the Elements. *De numero Elementorum non omnes eandem habent sententiam; alii enim innumerabiles infinita posuerunt, alii finita.* Some will have the Elements to be innumerable, others (far more probably) limit them to a finite number; yea here also Philosophers wrangle, and some very boldly assert, *Non dantur quatuor Elementa*, there are not four Elements; And do not many little children know every letter in the book, who know not how many letters there be? A man may know every particular friend which he had, though he never reckon up the number of them. If I have an hundred friends, I may know every particular man of them, and yet not know that they be an hundred of them. Even so I may know every Fundamental in Religion distinctly, though I never find out the number of them.

Dr. Field
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Dr. Ham.

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Mr. Leigh

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gion.

2. All the Creeds that ever generally were received and allowed, do rather comprize and contain Fundamentals, than number them. Hence it is, that some learned Divines have undertaken to make fuller Catalogues of Fundamentals than are to be found in those Creeds, and have expressed in their Expositions of the Creed such other Articles as were not Expressed, but only Implied in the Creed. Besides some things in these

Creeds

Creeds are not Substantials of Religion, but plainly circumstantial, viz. that the time of Christs suffering was when *Pilate* was Judge, of such matters, and the time of his Resurrection was the third day, &c. Or that the Virgins name which bare our Saviour was *Mary*, &c. These are profitable and good, yea necessary circumstances, yet not Fundamentals of Christianity. So the Creeds have more truths in them than bare Fundamentals; express some circumstances, and onely imply some Fundamentals. Dr. Potter meeting with an Adversary that denied the perfection of the Creed, objecting that some Articles of Religion are left out, as the Canon of the Scripture, the two Sacraments, the Doctrine of Justification, &c. makes this Plea, "That Articles not expressed" are implied in the Creed; and tells us out of "*Azorius*, *Aquinas*, and others, That the two Sacraments are implied in the Articles where we profess to believe the Holy Catholique Church, the Communion of Saints, &c. and addes, The Creed of *Nice* expresseth Baptism by name, I confess one Baptism for remission of sins: and (saith he) the *Eucharist* being a Seal of that holy Union which we have with Christ our head by his Spirit and Faith, and with the Saints his members by Charity, is evidently implied and included in the Communion of Saints. So 'tis plain, the Creeds do not exactly enumerate every Fundamental, but onely comprize them. And who knows not they may be comprized in one Sentence, as that of *Peter*, *Thou art Christ the Son of God?* Yea, some Divines affirm both in discourse and writing,

Want of
Charity,
Sect. 7.
pag. 236.

ting, That there hath never yet been assigned any such definite number or Catalogue of Fundamentals. I have advised with many about it, and all of them say, no such Catalogue ever was.

Some Papists deny the Distinction of Fundamental and Superstructive truths, and frequently urge our Divines to shew them a full Catalogue: whereto our Protestant Writers produce commonly the Creed with its Explanation by General Councils, and withall they prove other Articles which are not expressed in the Creed, to be yet plainly couched and comprehended in it: thereby granting that the Creed is a kind of implicit Catalogue of Fundamentals, which doth not express (*interminis*) every Fundamental, but includes them all, in some.

Protestant Divines grant the Creed to be an implicit Catalogue.

And if the Creed be not such a definite express Catalogue, where shall we find it?

Yet the Churches of Christ in all ages have sweetly agreed without such Catalogue.

But let me search further for this Catalogue, if it may any where be found.

Nothing in Scripture about Fundamentals.

3. The holy Scripture is silent touching the Absolute number of Fundamentals. Not one place in the Bible doth set down together such a perfect and definite Catalogue; So as no one more Article may be added to them out of other places. The fullest Texts which enumerate Fundamentals are these, *Acts* 17. 23, 24, &c. *Eph.* 4. 4, 5, 6, &c. *1 Tim.* 3. 16. *Heb.* 6. 1, 2.

The Scripture is far from numbring up the Fundamentals to our hand exactly, but leaves them scattered up and down in half Catalogues, here some and there more, willing us to make enquiry

ry, and to dig for them as for hid Treasure.

Hence it is that the most excellent Writers have been alwayes cautious in the point of perfect enumeration: none that ever I met with durst be very confident.

Was there ever any considerable Divine that undertook to stint Fundamentals to their full and even number, without either Addition or Diminution, or set a Catalogue without either defect or redundancy, a Catalogue that contains expressly (not implicitey but expressly) all Fundamentals, and containing no more than Fundamentals, not having one superstruative or lesser truth in it; so that a man might collect from it the just and even number of them, and say, They are just so many, and not one more? *Rara avis in terris, &c.*

No stinting of Fundamentals.

4. The very Nature of Fundamentals seems to refuse and repugn any such enumeration.

The Nature of Fundamentals refuseth absolute number.

Every one of them is so wide and deep, and vastly comprehensive, that every single Fundamental hath multitudes of superstruatives comprized and couched in it.

And such is the correspondency and consensaneous Nature of them among themselves, that they appear to be twined, interwoven and mixed one in another: So that every one purposely embraceth the other, every one uniteth and grafteth it self into its fellow.

One Fundamental comprizes All; and All comprize multitudes of other truths not Fundamental. I may say of these Fundamentals as Christ said of the two great Commandments, *On these hang all the Law and the Prophets.*

Hence ariseth the extreme difficulty (I had almost said the impossibility) of perfect and absolute enumeration of them.

Of a sufficient Catalogue.
 'Tis sufficient to Church-Communion if any Churches do mutually agree upon and confess a Catalogue of Fundamentals partly implicit, and partly explicit; I mean a Catalogue which expresseth some Fundamentals, and clearly implyeth all the rest, though some lesser truths be found among them to explain them. And this I conceive the Wisdom of God Judgeth sufficient, because it is so silent in Scripture about the compleat number of Fundamentals (as is before noted) which I think would not have been so obscured in silence, if God had esteemed such an Absolute Catalogue the onely expedient for Church Communion.

The distinction of an absolute and sufficient Catalogue.
 Thus we distinguish betwixt an Absolute and sufficient Catalogue of Fundamentals.

We may have a sufficient Catalogue, which may serve to Church-Communion, though not absolutely defining and determining the just number of our Principles.

Yet we hold a kind of perfection, and absoluteness in his Catalogue too; viz. an absoluteness of sufficiency, not of enumeration: I mean that such a Catalogue is perfectly sufficient, both to Salvation and Communion, though it do not fully enumerate Fundamentals, or shew us the just and even number of them.

Q. Where may we find this sufficient Catalogue?

Ans. In the Creed, commonly called the Apostles Creed, explained by other Creeds, viz. the Nicene

Nicene Creed, and that of *Atbanasius*, and the best approved Catechisms and Confessions, collected out of the Scripture-Catalogues.

Quest. Was the Creed composed by the Apostles; and by them delivered to posterity?

Sol. No; but collected out of their writings. Some Divines of great Names and Learning say, The Apostles made it: But Mr. Perkins and others tell us, That 'tis called the Apostles Creed; "not because they were the Authours or Composers of it, but because it agrees with the Apostles Doctrine. Mr. Perkins saith, If it were penned by the Apostles, it must needs have been part of Canonical Scripture: besides, he takes notice of some Phrases in it, not used in Scripture: as the word (Catholique) &c. To which I may adde, That it leaves out some Articles which are found expressed in Scripture-Catalogues: as the Articles of Repentance and Baptism, *Heb. 6. 1, 2.*

Perkins his Opinion of the Creed; See his Exposition.

Moreover, we have no particular reference to this Creed in the holy Scripture.

And though the general words of St. Paul to Timothy concerning a form of sound words, may import a reference to some Creed then in being; yet it proves not a reference to this Creed. But in regard that the form of sound words delivered to Timothy was delivered to him by Paul; a man born out of due time, and the last Apostle; and seeing 'tis clear the Christian Church was begun and planted before Paul was either a Christian or an Apostle, and could not be planted without the Fundamentals; and it being very unlikely that Paul who styles himself the least of the Apostles, should

No particular reference to the Creed in Scripture.

St. Paul makes no such reference to this Creed.

None of the Apostles tyed to any form or Creed; but every Apostle at his liberty to compose several Creeds or Catalogues of Fundamental Articles.

Reasons shewing that the Creed was not composed by an Assembly of Apostles, either to limit any single Apostle or Church; nor by them commended as a Rule of Faith to Posterity:

should arrogate to himself the honour of an Author of such a Creed, which had been due to the Apostles before him, if we esteem them Composers of it; and further, seeing *Paul* himself and every single Apostle was of an unerring Spirit in the point of founding Churches, and spreading the Gospel, I should rather guess, That though *Timothy* and other members of the Church might receive a special form of Doctrine to preach and live by; yet none of the Apostles were tyed to any form or Creed in planting Churches: But were at liberty, *Paul* to deliver his form, and *Peter* his, and *James* and the rest theirs, in what Language and Phrase God should immediately direct them, for the capacity of his Church or Churches as they founded unto Christ. As men limited onely in the substance of Religion, by the Word and Spirit of God; but not tyed to any form of words for the settling of the minds of men in the Principles of Christianity. Here I will lay down some distinct Reasons which much incline me to this opinion.

Reasons.

Consider 1. The Infallibility of every single Apostle, before touched. If every Apostle had immediate Inspiration in Disciplining the Nations, what need had they of such Creed to regulate them? *Acts 2. 4. Gal. 1. 12.*

2. The present sufficiency of the Scriptures for should we grant the Creed to be the rule of faith (by its own single authority without dependence on the Scripture) and that in matters fundamental, and commended by the Apostles to All Ages for their rule, we must either hold

the Creed to be a part of the Bible, or else yield the Scripture to be imperfect, and not sufficient without the Creed to assist it, 2 *Tim* 3. 16, 17.

3. The Variation of Phrases and Words and Principles in the Scripture-Catalogues of Fundamentals.

If two Apostles speak or write of the same Fundamentals, they vary and alter their expressions concerning the same things, compare *Peters* with *Pauls*, compare *Acts* 10. 3, 4. to the 44th. with *Acts* 13. v. 16. to the 40th. compare again 1 *Pet.* 1. v. 3. to the 13th. with *Col.* 1. 12, 13. to the 24th.

Yea, if the same Apostle speaks twice of the same Article, he takes liberty to alter the Phrase, as you will perceive if you compare *Pauls* diverse expressions about the same points. *Eph.* 4. 5, 6. with 1 *Tim.* 3. 16. and *Heb.* 6. 1, 2. The same points are clothed with other expressions; and they leave out in one Catalogue what they express in another.

Now if the Creed had been the unalterable rule, and the very form thereof, of Divine Institution, I should rather have thought, that instead of varying the Principles & Phrases thus, the Apostles, when even they had occasion to treat or write of the first Principles of Christianity, should have referred us to it, and made some repetition of the Creed, either in whole or in part, and given us some or all the Articles of the Creed *verbatim*, that we might be certain there was such a rule Divinely inspired, and unalterable. So the Creed should have been the Apostles Text, and they should have commented upon it, as they did upon other

None of the Apostles refer us to this Creed.

other Scripture: But they never quote the Creed in all their writings, nor do they urge the authority thereof as a ground for the Church to bottom upon, or to warrant the reception of their Doctrine. The varying of Words and Phrases sheweth that the Apostles were not tyed to any Form or Catalogue; neither did they tie us to such Form or any other Collection than what is recorded in the Scripture.

4. The variety of Forms and Catalogues of Fundamentals, found in the Scripture; though there be but one Truth, and Faith, yet the same Articles of Faith are formed into divers Catalogues: which sheweth, that the Apostles had power to form and compose divers Catalogues out of the Scripture, as not confining themselves to one; and all these Catalogues one in substance though not in form. The places are frequently urged before. Yes, the Church of England taketh the liberty to use three Creeds, alloweth of their agreeing in substance, but not in form: and much more might the Apostles use such liberty.

5. The most probable References in the Scripture are made rather to some other Creed, than to this. For in the very References themselves are some Articles of Religion expressed, which are not expressed in this Creed. The most probable place which referre particularly to any Form or Creed are 1 *Tim.* 3. 16. and *Heb.* 6. 1, 2. In which places Christ is expressly called God, and said to be preached to the Gentiles, &c. Yea, express mention is made of Repentance, and Baptism, &c. Which Articles are implied onely, but not expressed in our Creed; which sheweth, the reference

The holy
Scripture
refers us
rather to
some o-
ther
Creed;
than to
this.

is made to some other Creed, not to this.

I cannot digest that strange Query of *Irenæus*, ^{*Irenæus*} *Quid si neque Apostoli quidem Scripturas nobis* ^{his Que-} *reliquissent, &c.* What if the Apostles had not ^{stion, Lib.} left the Scriptures among us? might we not have ^{3. cap. 4.} followed Tradition, and have kept the Creed in our hearts, &c? One Reference of Scripture would have swayed more with me than the Testimony of *Tertullian*, *Irenæus*, *Ruffinus*, *Marcellus* Bishop of *Ancyra*, or any other Learned or most holy Writers. But I must say of all men and all Traditions, as *Austin* saith of famous *Ambrose*, " Though he be a holy and learned man, yet he " is not to be compared to the Authority of Ca-
nonical Scripture. To which saying learned *Abbot* subscribes, Adding, that *S. Austin* denies ^{*Abbot*} that to be Apostolick Tradition which *Epiphanius* ^{against} affirms to be so. No Testimony can make the ^{*Higgon*} Creed equal with Scripture: *Papias* contradicts ^{pag. 98.} *Irenæus* his report concerning himself; He said, ^{Sect. 37.} *Papias* was *St. John's* Auditor: but *Papias* saith, ^{*Papias*} He was not. But the Authority of Scripture a- ^{Rev. 11.} ^{20.}bove Tradition hath been so perfectly proved a-
gainst the Papists by the whole Army of our Pro-
testant writers, that I should but waste time and
paper if I should stay upon it. Onely I will
make Answer to *Irenæus* his Question before
mentioned; viz. What if we had no Scripture?
I say, I will Answer it with another Question;
What if we had had no Tradition? What if
we had had no Religion? What if we had had
no Rule of Faith? What if we had had no God,
or a God that cared not for such matters?

(a) To return to my purpose; I do not hold ^{(a) The} Answer ^{to that} Question ^{the}

the Creed to be equal with the Scripture, yet the Apostles Rule, but (b) onely a sound and sufficient Catalogue of Fundamentals, not composed by the Apostles; but agreeing with the Doctrine, and (c) collected out of their writings, and allowed and confirmed by several famous Councils and all Christian Churches; in like manner as the other Creeds and Confessions and particularly the 39 Articles were severall times confirmed and urged by the Church of England; and other Catechisms and Confessions of other Churches: yet the said 39 Articles, though they contained the Principles of true Religion had some other things of smaller moment superadded, which were doubted and (d) scrupled by men of known Integrity and Ability, (e) who refused subscription to the said Articles, yet acknowledged the substance of true Religion to be contained in them; offering subscription to most though not to All of them. And 'tis not likely that those eminent Divines Dr. Reynolds, Dr. Sparks, Mr. Knowstubs, &c. (whom King James appointed severall Bishops to conferre with on these matters before himself at Hampton Court) should be ignorant of Fundamentals, and scruple any substantial Article of Religion.

And although I do account the elder Creed (for Antiquity) to be of greater authority than the latter, and less lyable to exception than the 39 Articles; yet I suppose they may all, I mean the 3 Creeds, make as good claim (for the substance of them) to an Apostolical Tradition and Institution as it.

I do not find (as I have said) any Scripture

(b) The ancient Creed a sufficient Catalogue.
(c) *Cyrril of Jerus.* The Creed is collected out of All the Scriptures, containing in few Sentences the Substance of the Old and New Testament, *Vide Dr. Potters Answer, pag. 229.*
(d) *V. de Sr. Richard Bakers Chron. pag. 409.*
(e) See Mr. Rogers his Analysis of 39 Articles in the Preface.

ferring us punctually to this Creed: yet I find St. Paul referring *Timothy* to some other, either Creed: *Tim. i.* or Catalogue of Fundamentals, or form of sound words. But what is become of that form of sound words? I Answer; Though Paul refers us to another Epistle written to the *Corinthians* before that which we call the first to the *Corinthians*; yet that Epistle is no where to be found, *1 Cor. 5.* St. Paul's Form of words no where to be found. 9. Even so, he refers us to a Catalogue of Fundamentals which he delivered to *Timothy*, but that form of words is no where to be found: yet the summe and substance of that Epistle, and this form of words is laid down in other Scriptures, viz. in those half Catalogues and several Scriptures before mentioned. Here, I will insert a remarkable passage out of our English Divines concerning that Epistle of Paul which is lost. See Annotations on *1 Cor. 5. 9.*

“ That Epistle is not now extant, for this is the
 “ first to the *Corinthians* that is found in the New
 “ Testament: and though that Epistle was writ-
 “ ten by Divine inspiration, as we may piously
 “ conceive that the Books of *Nathan, Gad, A-*
 “ *hiab, Iddo, Semaiah*, and others, mentioned
 “ in the Old Testament, were, which are now
 “ thought to be lost; yet will it not hence fol-
 “ low, that the Canon of the Scripture is not
 “ perfect, as the Romanists would infer; be-
 “ cause as the principal contents of those former
 “ Books are supposed to be found in the Books of
 “ the *Chronicles* and *Kings*; So it cannot be
 “ proved, but that all points necessary to Salva-
 “ tion, which were set down in that former E-
 “ pistle to the *Corinthians*, are either contained in
 “ these two Epistles which we have, or some other
 “ Book

“ Book of holy Scripture.

All the
Apostles
Forms re-
solved in-
to the
Scripture
Canon.

The very loss of this Form or Catalogue of Fundamentals doth intimate to me, That it was no universal Creed commended as a Rule to all Churches, but commended by *Paul* onely a single Apostle to some single person or Church; and that the other Apostles commended the same things not in the same form to other Churches, and at last all these several forms were resolved into one certain Rule; *viz.* the Scripture-Canon. I shall conclude then (till I am better informed) That the Apostles left no other Rule of Faith (as a perpetual and universal Direction to the Church) than the whole Scripture of the Old and New Testament, referring all Doctrines and Traditions to this common Touch-stone; and forbidding upon pain of Eternal damnation either addition or diminution, *Rev.* 22. 18, 19.

Lawful to
collect
a Cata-
logue of
Fundamentals
out of the
Scripture.

Yet seeing the Fundamentals are dispersed in Scripture, scattered up and down in several Books of Scripture, and we find not any where a whole Catalogue of All Fundamentals set down together in one place, it is lawful for any private Christian (for his own private use) to collect many of them together as he can, and to put them into one Catalogue: So is it lawful for one Divine to make one Catalogue; and for another Divine to make another; differing in manner not in matter, in form and phrase onely, not in substance, which even hath been and will be. Much more is it lawful, and not onely lawful but profitable and necessary for whole Churches and famous Councils (upon some emergent occasion, either of Controversie or Heresie) to agree upon a sub-

standing

stantial Catalogue or Confession of Fundamental Articles, and to commend it to all the Churches of Christ for Consent and Approbation; not urging or imposing it as a part of the Canon of Scripture, but referring it to the Scripture as the true Original and Foundation of such Articles. And here I suppose is the true and proper place, and Original of the Apostles Creed; and other Creeds and Substantial Confessions and Catalogues of Articles: They are not equal with Scripture, but next to Scripture; A Collection of Fundamentals out of the Scripture, approved, confirmed, and commended, and urged as Consonant to Scripture, by famous Councils and Churches, whose Authority is not to be slighted, but highly revered, yet not equalled with the Authority of Scriptures.

The Churches Agree-ment upon one Catalogue, both profitable & necessary in some Cases.

'Tis noted of Dr. *Cranmer*, That in the dayes of King *Edward* the sixth, he employed a great part of his time and study for the obtaining of a Joynt and Common consent of all the Reformed Churches to one draught or Catalogue of Fundamentals: and Mr. *Calvin* hearing of it, adressed his Letters to Renowned *Cranmer*, and offered his service, saying, That might his labours stand the Church in stead, it would not grieve him to Sail over ten Seas to such a purpose.

See Rogers Analysis the Preface. *Cranmers* Design.

But this proving a work of much difficulty, and almost impossible in those dayes, Dr. *Cranmer* is diverted from it; yet the next resolution and course was, That every Kingdom, and free State or Principality, which had abandoned the superstitious and Antichristian Religion of the Church of *Rome*, and embraced the Gospel of Christ,

A second Design prospers.

All Pro-
testant
Churches
publish
several
Briefs
of their
Religion.

should divulge a Brief of that Religion, which among themselves was taught and believed; and whereby, through the mercy of God in Christ, they did hope to be saved: And this happy work was notably performed, as the extant Harmony of all their Confessions doth record. This heavenly Design was brought to pass in the dayes of King *Edward* the sixth.

By which you may see 'tis no new Thing for several Churches to compose several Catalogues of Fundamentals, and yet all of them Harmoniously agreeing in the substance of Religion. Notwithstanding, the gray hairs of the elder Creed (joyned with its certain Agreement with the Scriptures, and Universal consent of Churches) may deserve and procure it more reverence and respects than all other Creeds, Confessions or Catalogues whatsoever of later date; Yet neither in that nor any other is the number of Fundamentals stinted; but some express them in fewer Articles, others in more.

Our
Churches
Opinion
of the
three
Creeds.

I shall onely adde the Judgement of the Church of *England* concerning the three Creeds, as 'tis set down in the eighth Article of her Religion.
“ The three Creeds, *Nicene* Creed, *Athanasian* Creed, and that which is commonly called the
“ Apostles Creed, ought truly to be received and
“ believed; for they may be proved by most cer-
“ tain warrant of holy Scripture. By which Ar-
ticle an Indifferent Reader may easily perceive, That the Church of *England* doth not equal the Authority of any Creed to the Authority of Scripture; but the latter is blessed of the greater; the Creed hath all its proof and Authority out of the
Scripture.

Scripture ; and this Church saith not, the elder Creed was the Apostles, but commonly called the Apostles Creed, standing in need (as other Creeds do) of Scripture Authority to stand by it and support it ; as unable to uphold it self by its own ; not at all pretending the infallibility and perfection of its Authors, but professing its dependence on the Scripture-Canon, out of which it was at first Collected.

Thus much of the sufficient Catalogue of Fundamentals.

6. A kind of negative and imperfect knowledge of each others Principles, is sufficient to Church Communion.

I mean : If one Church be able to know when another Church doth not hold all Fundamentals, this is enough to warrant Communion : But I fear we cannot attain to a positive absolute discrimination, so as to say, when any Church holds them all, and knows them all : Only we can know when any Church denyes any of them. And so long as any Church professeth a Catalogue of main Fundamentals, and denyes not any, we may lawfully profess Union and Communion with such Church. The Church of *Pergamos* is owned and commended for *Not Denying* the Faith of Christ, *Rev. 2. 13.*

Then : Let us hold to this : That though we never know the perfect number of Fundamentals, yet we have, and the Ages before us have had a sufficient Enumeration of them, viz. a kind of distinct, and yet implicit and imperfect Enumeration : Such an Enumeration or Catalogue may suffice to Church Communion, and to the

The Distinction of Absolute and sufficient Knowledge of each other Principles.

The Chalcedon Council declared the Creed to be sufficient. *Act. 5. in fine*

Awing and checking of Heresie: and this, in the Creeds before mentioned, and ordinary Catechisme, and those Scripture Catalogues before mentioned.

Quest. 11. If any Truth should be denied in the Church, How shall I know that Truth to be Fundamental, if we have not a perfect list of Fundamentals?

Ans. 1. By the definition of Fundamentals and the properties laid down in the definition; I must examine its priority, immensity, sufficiency, necessity.

2. By those Scriptures which shew us what Christ and his Apostles first taught, in order to the founding and planting of Churches; especially in the *Acts* of the Apostles, the second, third, fourth, tenth, thirteenth, and seventeenth Chapters; where you have the main Articles of faith treated of.

3. By those Scriptures which design a particular (though not a compleat) enumeration of Fundamentals: Especially, *Rom. 8. 30. Eph. 4. 4, 5, 6. 1 Tim. 3. 16. Heb. 6. 1, 2.*

4. By those ancient Creeds, Confessions, and Catechismes of Churches, which do most certainly accord with the Scriptures; and onely so farre as they agree with Gods word, so farre are they an helpfull rule of Tryal. Examine if the truth in question be found in them under the notion of a Fundamental Article; for (as I said before) every point and particle in our ordinary Creeds is not Fundamental: a substantial Creed or Confession may put you in remembrance of some Truth which you never observed in the Bible, which is

there also, though you never noted it before; and when you finde it in the Creed, you must not take it upon the sole authority of the Creed, but must have recourse to the Scripture, to see if you can read it there; and without Scripture authority never believe it: and indeed you cannot sufficiently believe it without the Authority of holy Scripture; and sure testimony out of the mouth of God. *For every one that hath heard and learned of the Father, cometh unto Christ;* John 6.

Now this is an easier task then to form an exact absolute Catalogue that shall need no explanation, and shew a man the even number of Fundamentals; such as I fear was never yet found to this day in the Christian world, since the Canon of Scripture was compleat, and the Apostolical office ceased. And now let me hasten to that question I promised to discuss, *viz.* How a man may discern his own knowledge in Fundamentals without an absolute perfect Catalogue; it follows.

Quest. 12. How shall a man discern whether he himself do know every Fundamental without a definitive absolute Catalogue that shall shew him the certain definite and even number of them?

Answ. 1. By reading over those Scriptures which comprize the Fundamentals, and considering his clear understanding of the said Scriptures, especially those before pointed at.

2. By reciting every Article in ordinary Creeds, Confessions, and Catechisms; and examining whether he sees through them.

3. *Are ipsa*, from the thing it self; when a man clearly perceives that he sees the whole

Series of bringing about the work of our salvation, *à primo hominis statu ad ultimum*, from the first estate of man to the last: that is, from the creation and fall of man on earth, to his glorious coronation and advancement in heaven.

4. A man that cannot number *Fundamentals*, may yet discern his knowledge of them to be sufficient to salvation, by such other graces in his soul as may accompany his knowledge. And this concomitancy of other saving graces may be more demonstrable and easier to be discern'd, then *Fundamental* knowledge, I mean then knowledge in all *Fundamentals*, yea then his knowledge in a sufficient number of them. Obedience is a sufficient proof of saving knowledge, 1 *John* 2.3. *Henceby we know that we know him, If we keep his commandments.*

5. Probably one reason why the Scripture hath not set down the just number of *Fundamentals*, is, to prevent our laziness and neglect of knowledge; and to keep the Church in continual exercise, in searching Scripture upon all occasions of duties, doctrines, heresies, and other temptations.

For if God should have said in his word, just so much knowledge is *Fundamental*, either to salvation or Church-communion, and no more; would not men have been apt to set up their rest here? and to conclude all other disquisition and enquiry to be to no purpose? Whereas now a mans appetite and desire after knowledge is edged and sharpened (by a consideration of the difficulty and necessity) unto a double diligence in digging after this hid treasure; judging it withall a shame (and hazzard too) to be ignorant of the elements

of Religion when means of better knowledge are afforded; it being a sign of a graceless person to be partial in the law, and purposely ignorant of the weightier matters, having respect to some, but not to all the great commandments. *Hos. 8. 12. Ps. 119. 6.*

Quest. 13. *May those that know all Fundamentals neglect all other knowledge and means?*

Ans. 'Tis wickedness to think it; For,

1. 'Tis one of the Fundamentals to believe and hold, That God's whole will is man's rule; and that God ought to be obeyed in all things. He is said to *build his house upon a rock, that bears all Christs sayings and does them*, Mat. 7. 24. compared with *Mat. 28. 20.*

Now God commands the founded Church to *grow in knowledge*, 2 *Pet. 3. 18.*

2. He that hath true faith will design and aim at the glory of God, besides his own salvation. *Phil. 1. 20.*

Now it tends to Gods honour for his children to observe his whole will, to take notice of all his pleasure. *Acts 13. 22. A man after my own heart, he will fulfil all my wills: wills*, in the plural number. q. d. whatever I will and command my servant *David*, he is at my beck to do it, with a ready heart and willing mind.

'Tis a sign of a common Rogue or Vagrant to say in his heart, *Just so much food and raiment will be enough to keep me alive, and I may get that by begging and idleness; therefore I'll make a trade of begging, and never work for more.* But a sober House-keeper cares for future, and for ability to

shew charity to others, that men may see his good works and glorifie God,

Yea, a servant of God would not leave his Masters service, if he might be saved without serving God: but chooseth Gods service, and would say (in case he were offered freedom from Gods holy waies, and Christs yoke) as he in the old law, *Exod. 21. 5, 6. I love my Master, I will not go out free.* Thus David, *Psal. 23. 6. I will dwell in the house of the Lord for ever.* Yea, he begges for this favour, as the one necessary thing, *Psal. 27. 4. One thing I have desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life.*

3. He that hath once a taste of saving knowledge, cannot but suck the honey-combe for more honey drops, cannot but rejoyce at knowledge, as one that findeth great spoiles, cannot but be alwaies breaking the shell further to get out more of the sweet kernel; and having found the pure gold, cannot refrain, but will be alwaies digging in the mine for more; *Psal. 1. 2. His delight is in the law of the Lord his God, &c.*

4. He that neglects knowledge, cannot but sin: He that sins (besides his offence to God) offends the Church; he that offends the Church, is liable to Church-censure, and rejection upon obstinacie. Then to prevent Church scandals, knowledge of more then Fundamentals, or of other points besides the first principles, is necessary, and to bear up Church-communion, *Mat. 18. 15. &c.*

5. The very design, and scope, and end of all Fundamentals, is edification of the Church, to build up more knowledge with obedience upon the

the Foundation. How oft have we the words edified, edified, edification in, Scripture? And how are we commanded to *build up our selves on our most holy faith?* Jude 20.

So that all the foundation is frustrate without some building upon it, some further edification,

For to what purpose is a foundation without a superstructure?

But here I do but anticipate what I intend to speak upon particular observation from *Heb. 6. 1.* I shall say the less of it, when I come at it.

Quest. 14. *May we refuse communion with any Church or person that holds the foundation, yet denies any great important truth which borders near upon the foundation?*

Ans. 1. Guilt of schisme may deprive Church-communion; and schisme is an erring in the lesser matters. Not Heresie onely, but Schisme also deserves Church-censure. *Rom. 16. 17.* *Mark them which cause divisions and offences, and avoid them.* How severely doth Paul censure Peter for countenancing the Jews in an Errour which did but reflect and grate upon a Fundamental, viz, separation from the Gentiles, *Gal. 2. 12, 14?* This was no direct denial of any Fundamental, yet it derogated much from the great Article of Justification by impartial grace, as if God had more respect to Jews then Gentiles by nature, as is hinted *verse 15, 16.*

2. Denial of Truths bordering upon the foundation, may in time destroy the foundation, or blot the knowledge of the foundation out of the Church if such denial be tollerated. *1 Tim. 4. 1, 2, 3.* Here is implied, that giving heed to those who

who forbid meats and marriage, occasioned departure from the faith.

B. Ashers
Sermon at
Wynhead.

1 Cor. 3.
12.

vs 13, 14,
35.

I will insert a passage out of the reverend *B. Ashers*, which may have some tendency to the clearing of this question: having occasion (in a Sermon to speak of building upon this foundation, faith, "Some proceed from one degree of wisdom to some knowledge to another; increasing the main stock by the addition of those other sacred truths that are revealed in the word of God, and these build upon the foundation, Gold, Silver, and precious Stones. Others retain the precious foundation, but lay base matter upon it; Wood, Hay, Stubble, and such other, either unprofitable, or more dangerous stuff. And others go so far that they overthrow the foundation itself. The first of these be wise, the second foolish, the third mad builders. When the day of trial cometh, the first mans work shall abide, and he himself shall receive a reward: the second shall lose his work, but not himself: the third shall lose both himself & his work together.—And as in buildings there is great difference to be made betwixt such parts as are more contiguous to the foundation, and such as be remoter off; so the doctrines or conclusions nearly conjoined to the first principles of Religion, and that grate upon the foundation, may more establish or endanger the building than those that come not near the foundation: and therefore the nearer they are to the foundation, the more important they be the truths, and the more perillous be the errors: and again, the farther they are remoter

“ off, the less necessary is the knowledge of such
“ verities, and the swarving from the truth less
“ dangerous.

3. If a man teach any Doctrine which may tend to the disparagement of the main doctrine of the Gospel, we must withdraw from him if he prove obstinate, though he do not deny directly any Fundamental. The Apostle, when he is charging Timothy to teach servants to obey their Masters, whether they be believing, or Infidels, he commands him to withdraw from them that teach the contrary, upon this ground, that such corrupt teaching would disparage the greater truths, and bring up an evil report against the Gospel, *1 Tim.* 6. 1, 2, 3, 4, 5. *That the name of God and his doctrine be not blasphemed, teach thus, and withdraw from them that teach otherwise.*

This was no Fundamental doctrine which S. Paul here defends; yet bordering close upon it, could not be denied without much prejudice to the doctrine which is according to Godliness; without much dishonour and disparagement to the Fundamental point of holy life.

4. 'Tis unlawful for the Ministers and Guides of the Church, to suffer any to teach any doctrine that may prejudice or offend the foundation: as in the case of teaching to commit fornication, or to eat things offered to idols, which prejudice and endanger the Foundation, though not immediately destructive to it, *Rev.* 2. 20.

5. Note here: That when I said before, *Agreement in Fundamentals is the rule of Church-communion*, I mean, that it is the Rule of beginning Communion with any Church: it may warrant us

to begin communion, and to acknowledge them a Church that own the Foundation. But if after communion begun, any such Church shall deny the whole superstructure, and obstinately stand in such denial, this is an interpretative, and consequential denial of the Foundation, and (in case of pertinacious obstinacie) we may break off communion; yet not abruptly, but gradually, after all lawfull means first used for reclaiming of such an erring Church, and after the determining of such controversie by a general Council, *Acts 15*. The case is the same if any Church shall erect a rotten superstructure of false doctrine upon the Foundation, and shall prefer it to that very Foundation which themselves own, and place more necessity in such Wood, Hay, and Stubble, then in the Foundation: for either of these is to destroy the design of the Foundation, *viz.* building upon it; and to what purpose is a Foundation without an Edifice?

Yet this case seldome or never happens: for commonly they that deny any considerable necessary part of the superstructure, do also deny some Fundamentals with it.

Again: They are the Rule of Church-communion in this respect, That no Errours can deprive of Church-communion but such as are injurious to Fundamentals, or the denial of such Truths as have near relation to, and dependence on the Fundamentals of Christianity.

Quest. 15. When may a man be said to err Fundamentally, or to deny any main Article of Religion?

Ans. Fundamental Error is either total, or partial.

partial; in whole, or in part; and either is very dangerous and desperate.

1. Total: When a man absolutely denies one or more Fundamentals, rejects all and every part of a Fundamental. For instance: This great article of Religion should be kept whole and entire, *That Jesus the Son of the virgin Mary, is the Christ, the Son of God, and Saviour of the world.* This is utterly denied by the Jews: *For they have rejected the chief corner stone, Mat. 21.*

2. Partial: When any one divides a Fundamental, or breaks it in pieces, and so maims and defaceth it; As those that will be justified by Christ and merits together, by faith and works together; contrary to that sure Maxime, *Rom. 3. 28.* The whole principle is, *Justification by faith without works.* Now some grant half, and take away half: they will be justified by faith, but not without works: this is a Fundamental Error, because it divides a Fundamental Truth. Hence those that hold it are said to *subvert souls* when they teach it, *Acts 15. 24. Gal. 1. 6, 7.* compared with the scope and subject of the whole Epistle, wherein the Apostle defendeth the doctrine of Free justification without works.

In the Fundamental Article of the blessed Trinity (which the Apostles taught as a first principle in the very form of baptism, *Mat. 28. 19.* and which is plainly set down *1 John 5. 7.*) there are that erre in this matter, viz. by dividing and breaking it in pieces; for they will grant the Father to be God, but deny the Divinity of either the Son, or the Holy Ghost, or of both.

So also in the Doctrine of Repentance and Faith

collected.
compend.
1.1.6.17.

Faith, of Baptisme and the Ministry, of the Resurrection and Judgement, we have many dividers and breakers of them, who seem to grant them yet utterly marr and deface them, by denying some material part of them. Hence *Wollebins* defines a Fundamental Error, to be *Dogma aliquod, Fundamentum fidei Christiana directe aut per necessarium consequentiam, convellens*; that is, An opinion that roots up the foundation of Christian faith, either Directly, or else by necessary Consequence.

3. Then a man denies a Fundamental, when he perverts the sense of any first Principle or Article of Religion: They that grant it in the form of words, but deny it in the Genuine sense, are Fundamentally erroneous.

As the *Arrians* will grant the three persons to be one (1 John 5. 7.) But how one? not in substance and essence, but in love and agreement: yet they will grant Christ to be God; but what God? A Metaphorical figurative God; a made God; a God that had a beginning; an image or shadow of God: as Magistrates and Judges be called Gods, who dye like men, &c. As there be Gods many; and Lords many: But see John 1. 3. Col. 1. 16, 17.

So some (in our daies) will grant a Baptisme and a Ministry; but not the Baptisme of Waters, nor the Called, Ordained Ministry; but the invention of their own brain. So Papists marr the sense of the Lords Supper.

In like manner, There are that will grant the Resurrection of the Body; but what Body? The body of Christ, viz. his Mystical Body the Church

Church in a spiritual sense, and so elude the Resurrection of the same mortal Body, that lies in the grave, though our Saviour tells us plainly, *They that are in the graves shall hear his voice, and shall come forth, &c. John 5.28,29.*

These all (and such as these) do spoil and destroy the Principle by changing the sense, and putting a false Glois upon it; they bring in a bastard (at least a changling) instead of the Legitimate and true heaven-born Fundamental.

Such are called, *Perversers of the Gospel, Gal. 1.7. Wresters of Scripture, 2 Pet. 3.16.* [*to their own destruction.*] So they were not small matters which they thus wrested and perverted; but matters of faith and salvation: for the wresting of them proved destructive to their own souls.

4. They that resist the design or main scope of a Fundamental, may be said to erre Fundamentally. Every Fundamental hath some special end or design which it is intended for. As, The end of the doctrine of Christs death, its great design, is holy life, or living to Christ, *2 Cor. 5.14,15.*

Now these Libertines and Monsters in the Church, who boldly assert, *That Christ designs liberty for sinners, and that men may sin more boldly, that so Christ may be more glorified in his grace;* these I say who turn the grace of God into wantonness, do erre Fundamentally in resisting the design of Christs death, which is salvation from sin, not, in sin, *Mat. 1.21.*

The end of good works is, *to please God, and to justify before men, 1 Thes. 4.1. Heb. 11. 5. James 2.18, 21, 22.* But some pervert the end of good works, and design by them to merit heaven, and to be

be justified before God; contrary to *Rom. 4. Gal. 5. 4.*

Having in some good measure cleared the Doctrine of Fundamentals to reasonable capacities Let me briefly apply it in these Uses of the point.

Use I. By way of

I. Inference. We may inferre from it more Truths. *Is it true indeed that there are such Fundamental Articles which the Doctrine mentions?* They gather from hence,

1. The difference betwixt truth and truth; some are weightier matters; others are of less moment: some are as Gnats; others as Camels. *Mat. 23. 23. Wo unto you, you pay tythes of Mint, and Anise, and Cummin, and have omitted the weightier matters, &c.* Though we must honour and receive every the least truth, yet there are degrees of honour, and more honour is due to some truths than to other: yet you must receive every truth, not so much because 'tis great, as because 'tis truth, and hath God for its Author: and we must receive every the least truth that comes from God. Though our Saviour upbraided the Pharisees for straining at Gnats, and swallowing Camels, yet we must swallow neither, but keep close to every truth.

2. The sure mark of the Church: viz. a Confession of Fundamental Truths. Hereby you may know whether the Church of England be a true Church or not. *1 Tim. 3. 15.*

If England be not a Pillar or Monument of truth, I know not what nation or Church under heaven

heaven is. The Scripture shall determine whether our Church be Christian or Anti-Christian; 1 John 4. 1, 2, 3. with 2 John 7. 9. Twill puzzle and pose all the Adversaries of our Church to shew what one Fundamental truth is denied by us; or what one truth bordering upon the Foundation.

We must learn to distinguish betwixt the truth and goodness of Churches: those Churches may be equally true, which are unequally good. The more Godliness there is in any Church, the better it is; yet not the truer. Judas was as true a Minister as Peter; but Peter was a better Minister, Acts 1. 17, 20 because he was Godly. The *Thessalonian* Church was better than the *Galatian*, yet neither was the truer Church; for both were true visible Christian Churches.

The *Philadelphian* Church was better than that of *Sardis*, or that of *Laodicea*; yet all were true Churches, *Rev.* 3. 4, 7, 8, 14, 15. Besides, God doth ordinarily denominate Churches, not by the greater (if worse) part; but 'y the better part of them, though the fewer. He hath recorded those for true Churches of Christ, that had much corruption in them. He hath more respect to the few righteous, than to the many wicked in a Church, and for their sakes is pleased to stile them all his Church, his People.

3. The Rule to trye all Doctrine, and all Preachers by, viz. Agreement of any Doctrine with the Fundamentals of Christianity. If they bring not this doctrine, receive them not, 2 John 19. Hence the Prophet is commanded to prophesie, according to the proportion of faith, *Rom.*

12. 6. That is, the full shaped body of Fundamental Principles. Hence *S. Paul* bids *Timothy*, look to his form, 2 *Tim.* 1. 13, 14. Believe no Preacher, when his Doctrine agrees not with the Foundation; that Doctrine cannot be right which wants Foundation.

4. The Rule of Unity and Communion in the Church. If we are united in the Principles, and Fundamental doctrines, we may safely communicate in worship, *Phil.* 3. 15, 16. *If in any thing ye be otherwise minded, God shall reveal even this unto you: Never the less whereto we have already attained let us walk by the same rule, let us minde the same thing.*

The Principles are called, *The common Faith*, *Tit.* 1. 4. This common faith all Churches hold, *Col.* 2. 19. Where the Apottle describes the enemies of Truth and Church, by their not holding the Head, that is Christ, and the capital doctrines concerning him. But where these are held, There should be the bond of peace, *Eph.* 4. 3. You must not break the peace, and bid us keep it, separate from us, and bid us unite after the breach is made.

Use II.

II. Admonition. *All Scripture is given for Correction; and these things are written for our admonition: and the doctrine of first Principles suggests to us these*

Cautions.

1. Take heed of erring in Fundamentals, in

the weightier matters of Faith and Religion. Error here if obstinate y persisted in) will be no less than blasphemy, and shipwreck of faith and a good conscience; yea a kinde of giving of a mans self to the devil, and a throwing thy self out of the bosome of the Church, into the very mouth of hell. 1 Tim. 1. 19, 20. *Holding faith and a good conscience, which some having put away, concerning faith have made shipwreck: of whom is Hymeneus, and Alexander, whom I have delivered to satan, that they might learn not to blaspheme.* What was their blasphemy? See 2 Tim. 2. 17, 18. *Who concerning the truth have erred, saying, That the resurrection is past already, and overthrow the faith of some.* Their error was in the Fundamental point of the Resurrection; very dangerous both to themselves and their followers. Wherefore accept of that Caveat which the Apostle Peter gives, 2 Pet. 3. 17. *Ye, therefore, beloved, seeing ye know these things before, beware lest ye also being led aside with the error of the wicked, fall from your own steadfastness.* So Heb. 3. 12.

2. Take heed of erring in those points which are nearest to Fundamentals, Coloss. 2. 18. *Let no man beguile you of your reward, in a voluntary humility, and worshiping of Angels,* Though these things be not Fundamental, yet they that erre in them, are in danger of losing their reward. If you would not be drowned in the river, do not come too near the brook side with a giddy and unsettled brain. Learn to withdraw from them who forbid to marry, & command you to abstain from meats, lest you be seduced from the faith, 1 Tim. 4. 1, 2, 3. *Yea withdraw from thē that teach godly servants to be*

disobedient to their masters; and such like errors which are not directly Fundamental, 1 Tim. 6, 1, 2, &c.

How earnest is the Apostle in dissuading the *Thessalonians* from receiving an error which was not Fundamental? viz. about the time of Christ's coming to judgement, 2 *Thes.* 2. 1, 2, 3. Take heed of such Errors, as come near to the denial of Gods Ordinances and Ministry; and think with your selves, what a poor and naked excuse this will be in the day of judgement, to plead, and say, Lord, We never took these matters to be Fundamental, and therefore have erred with more boldness in them.

3. Take heed of being too bold with mere superstruatives, of denying those truths which are farthest off from Fundamentals, the smallest errors *Uzza's* error is thought to be very small in comparison, yet God dealt severely with him, 2 *Sam.* 7. The anger of God was kindled against *Uzzah*, and he smote him for his error, and there he died by the ark of God. The young Prophet was careful in performing the substance of his errand, yet being seduced to neglect a circumstance, was slain by a Lion, though he did nothing but turn aside with the old Prophet to eat, and that after his main work was over, 1 *Kings* 13. 21, 22, &c. A man would think it were but a small error to refuse to smite a Prophet of the Lord, though God would have a man do it; yet see what became of one that committed this error, 1 *Kings* 20, 35, 36.

How severe Gods anger is to those who do err though but in smaller matters, appears in that no

table place, 1 Cor. 3. 12, 13, &c. where tis plain, that though a man do hold the Foundation, yet if he make it his work to build awry, he shall hardly be saved; he may be saved, yet so as by fire. Now because a learned Writer hath excellently explained this Text, I shall use his own phrase and words. "The ark (saith he) *Exod. 25.* was
 "to be made of gold, silver, and other precious materials; this is the nature of true doctrine. *Vide The true doctrine of Justification, by A. Burgesse, Pag. 81.*
 "Now false doctrine though it be not in Fundamentals, but in mere accessories, is called hay and stubble, and he that preacheth these, shall come to a severe tryal: *Every mans work shall be made manifest*; where you see the spreading of false doctrine is called the *work of a man*, as in the second Epistle of S. John its called *Evil deeds*; and this evil work hath a two-fold effect.
 "1. It makes the owner to suffer loss, that is, All that labour and pains he hath taken shall bring him no profit; whereas if he had imployed himself in the truth, his reward would have been great. The *Lucrum cessans*, is as great a loss, as the *Damnum emergens*. Oh! what a fearful thing will it be for false Teachers, who have made it their whole business to spread new Opinions, to lose all their labour? 2. The other effect is, That though he be saved, yet it shall be so as by fire, that is, He shall be in extream danger, shall have sad tribulations and miseries falling upon him; see the like phrase, *Jude 23.* *Pulling them out of the fire*. That which thou comfortest thy self with, and gloriest in, as if it were persecution, it may be is nothing but part of the fire in the Text, which is to afflict

"thee," that thy dross may be purged out: Let
 "therefore all false teachers (though belonging to
 "God) expect a fire of burning, great afflictions
 "and tribulations. There is a multitude of hay
 "and stubble built every where, God will have
 "his day when a fire shall arise to consume it all,
 "and the true Doctrine will only continue.

Moreover: to build superfluous and unsound
 Doctrine upon the true foundation, what is it
 (saith the same Author) but as uncomely, as if
 you should see a Royal Palace which hath Gold for
 the Foundation, and precious stones for the
 Walls; yet have the covering of Straw and Stubble?
 what deformity would this be? yet so it is
 with the best Preachers that are, if they add some
 Errors to the sound Doctrine they deliver.

Furthermore: I might tell you how one Error
 will be a Shooing-horn to another; lesser Error
 will draw on greater, as *Monica's* sipping of Wine
 at first, drew her on by degrees to greater Sin; but
 I may have occasion to urge it hereafter.

4. Beware of adding to, or detracting from the
 just number of Fundamentals. Do not reckon that
 to be Fundamental, which is not so; Nor that
 merely accessory, which is more than so. Here
 are two extremes, avoid them both, and choose
 the middle safe way: Account nothing to be Fundamental,
 but what the Scripture teacheth to be
 so; and reckon all truths to be so, which the
 Scripture reckons for such; Ever keep in thy heart
 that flaming Sword with two edges, *Rev. 22.*
18, 19. [If any man shall add unto these things, God
 shall add unto him the Plagues, &c.] [And if any man
 shall take away, &c.] Adding to them, is the cause

of Division: Taking from them the cause of damnable Heresies and Blasphemies.

3. Beware of breaking and dividing the Principles of Religion; do not wrest and wrack in pieces the Scriptures, *Joh. 10. 35.*

He that would not erre from the truth, must compare Scripture with Scripture, one Scripture with another; must observe the scope and sense of whole Scripture, for the Scripture must not be broken, as our Saviour saith. This wisdom the Holy Ghost taught the Apostles and the first Christians, *1 Cor. 2. 13.* [*We speak, not in the words which mans wisdom teacheth, but which the Holy Ghost teacheth, comparing Spiritual things with Spiritual.*]

But they that erre and fall away from the Truth and Religion, do generally break and wrest the Scriptures, they distort and wrack one place from another. *2 Pet. 3. 16, 17. q. d.* Sith you know aforehand that many Souls have miscarried by wresting the Scripture, take heed it never proves your own Case; Mark the Connexion of the two verses.

This is one of Satans Master-pieces, one of his chiefest wiles, to attempt the seducing of Souls by some broken Scripture: Thus he tempted the great Captain of our Salvation, with a broken Scripture, knowing that 'tis impossible to deceive a Child of God without some Scripture in his mouth. *Mat. 4. 5, 6.* [*'Tis written, he shall give his Angels charge over thee.*] Our Saviour confounds him by comparing one place with another, and layes that piece which Satan urg'd to another piece of Scripture, *v. 7.* [*It is written again,*

thou shalt not tempt the Lord thy God.] *q. d.* Satan, *thou* wouldst not have me see into other places which may serve to expound this.

Thus the passionate Disciples were deceived by a broken wrested Scripture, *Luke 9. 54.* [*as Elias did*] not considering what was written of *Elijah's* Spirit in other places ; and that every man must not think to do as *Elias* did in all points, without *Elijah's* call and gifts ; and therefore our Saviour reproves them for it *v. 55. q. d.* You are so far from *Elijah's* Spirit , that the very Spirit of Malice and Satan possesseth you, as once it did *Peter*, when Christ said to him, Get thee behind me, Satan.

I will instance in two or three Scriptures which have been thus wrested and broken in our times.

Wrested Scriptures.

The First Place.

2 Cor. 3. 6 [*The Letter killeth , but the Spirit giveth Life.*]

Some wrest it to weaken the Authority of the whole Scripture , seeking to pull down the Scripture by Scripture , maintaining falsely , That the Letter of the whole Bible is a killing Letter , and therefore not a rule for Christians.

But this place thus used, is divided, and mangled ; The latter part of the verse is broken off from the former which expounds it, and shews that by the word [*Spirit*] is meant the new Testament, or the Covenant of grace , and consequently by the word (*Letter*) is meant the old Covenant of

works given to *Adam* before his fall. And the new Testament is called, *Spirit*, because it promiſeth the holy Spirit. *Ezek.* 36. 27. As alſo be-
 cauſe 'tis ſpiritual in its nature, and ordinarily
 attended with the effectual miniſtry and opera-
 tion of the Spirit. *Gal.* 3. 2. And further: this
 place thus applied by Seducers is broken off with
 much violence from that plain text in *Rom.* 15.
 4. Which ſhews the whole Scripture is not a
 killing, but a comforting writing or letter; That
 we through comfort of the Scriptures ſhould
 have hope.

The ſecond place

Rom. 10 4. [*Chriſt is the end of the Law.*]
Ergo, no uſe of the Moral Law, ſay ſome: no-
 thing but the honey of the Goſpel.

But this place expounds it ſelf: and ſaith,
 Chriſt is the end of the Law [*for Righteouſneſſe*]
 for righteouſneſſe and juſtification, not for uſe
 and obedience.

Again; the end of the Law; that is, the ſcope
 and intent of the Law was to drive us to Chriſt
 for righteouſneſſe; But it is not leſſe than Blaſ-
 phemy to ſay the Moral Law is ceaſed: For what
 is the Moral Law? See the firſt Commandement.
 ---*Thou ſhalt have no other Gods but me*; is this ceaſ-
 ed? muſt we chooſe us new Gods? or is there
 no God? To ſay, down with the old Moral Law,
 is (in effect to ſay) down with our old Law-giver,
 and to decry God himſelf.

Befides: This place thus abuſed is broken off
 from thoſe places which aſſert, That the Law is
 eſtabliſhed by the Goſpel; As, *Mat.* 7. 12. *Ro.*
 4. 31.

The

A General view of

The third place.

John 6. 45. [They shall be all taught of God.]
Therefore (say some) down with all Ordinances
and teaching of Men.

But we must observe, that Christ himself (a man, in
the flesh) was now teaching them, when he speaks
the words ; And is it likely he would teach men
with an outward teaching and mans voyce, and cry
down Mans teaching, practise it and cry it down ?

Yea after this , he commissions twelve Apo-
stles , and chargeth them (though men) to preach
the Gospel , and promiseth his presence with such
preachers to the end of the world : *Mark 16. 15.*
Mat. 28. 19, 20. Therefore he meaneth , That
Gods teaching and Mans shall go together ; They
shall be taught of God and Man , of God by Man,
and by the Ministry of man ; there shall an in-
ternal teaching go along with the external.

This Text thus abused, is broken off from all those
places which plead for outward teaching, by Men.
Act. 8. 30, 31. *[How can I, except some man guide me ?]*
Eph. 4. 10, 11, 12. *Rom. 10. 14, 15. 1 Thes. 5. 12, 13.*

In like manner : All those places which are
commonly urged by the Adversaries , against the
Sabbath , against the Sacraments, against the Mi-
nistry , against Communion with our Church,
against the Maintenance of Gospel Ministers,
against any received truth ; I say all the places ur-
ged, are notoriously wrested and distorted , which
I would purposely demonstrate , but that I am a-
fraid of swelling into a large volume.

I have only given you a taste , and I beseech
you take warning, do not wrest the Scriptures,
and do not hearken to any that do wrest them.

If any man urge a Scripture against the blessed Ordinances of God, against the Ministry, against Baptism, or the Lords Supper, against Psalm-singing, against solemn Assemblies, resist him, as Christ did the Tempter: bring another Scripture to expound it, and tell him he is a wrestler of Scripture, a divider, a violent breaker of the Articles of Faith, and that you will not believe him.

If you cannot remember a fit Scripture, search your Bibles, go to some Minister, or sound Christian that may put you in mind of such a place, and above all seek to God, and say with *David*, Lord teach me in thy word: How angry was *David* with those that wrested his words? *Psal. 56. 5.* And shall God bear with those that wrest his word?

'Tis all one as if your Friend should send you a Letter, and you purposely fold down the leaf, and read halt lines, to make Non-sense of the Letter.

So, many pervert the Scripture; they read half lines (like the Devil) and leave out all the sense and meaning. There were too many of these in the *Galatian Church*, *Gal. 1. 7.* [*There be some that trouble you, and would pervert the Gospel of Christ.*] And happy were it for *England*, and it had been better with thousands of Souls, if we had no perverters of the very Foundation among us in the Nation. It must needs be that Heresies and Offences come, but wo to those by whom the Offence commeth; good were it for such, if they had never been born: It had been better for them, if a Millstone had been hanged about their Necks, and they thrown into the depth of the Sea.

So much to this Caution.

Use 3.

3. *Consolation*: Is there indeed such a Foundation? Here's a Spring of Comfort to all the Friends of Truth and Religion; You see your Foundation; and 'tis your happiness that you have built upon it, and that it is become your Foundation, *Mat. 7. 24, 25.*

Grounds of Comforts to Christians.

1. Yours only is the true Religion: All other Religions are False and Groundlesse; There is but one God, and one Mediatour, one Faith, and one Baptism, and one true Religion; and these are your own; your Foundation teacheth you to acknowledge and worship the only true God, in Jesus Christ, and this is life eternal, *Joh. 17. 3.* and there is no other Religion, *Act. 4. 11, 12.*

2. Your Religion only hath Solid Foundation: *Turks, Mahumetans, Jews, Indians,* have all a kind of Religion, a shadow, a shell, a pretence of Religion: but they have no Basis, no Rock, no sure Foundation; they have no real Principles: All other Religions are but a *petitio principii*, an uncertain dubious groping in the dark after the *summum bonum*, a feeling (of blind men) after God: And the poor Jew stumbles at the very Corner-Stone of Religion Jesus Christ himself; And there is no coming to the Father but by him. *Iohn. 14. 6. Psal. 18. 31. 1 Cor. 3. 11.*

3. Your Religion hath been confirmed to you by many thousand witnesses, who have sealed the truth

truth thereof with their blood, and have endured the most exquisite sharpest torments, rather than deny the Fundamentals of your Religion. How cheerfully have they embraced the flame, rejoicing that they were counted worthy to suffer for the cause of our Religion? Heb. 11. 35, 36, 37.

The whole army of Martyrs now triumphing in glory, have fought and welshed in blood for it. Your Religion hath one corner-stone in the Foundation of it, which will be the head-stone, mangle all opposition; which hath weight and worth, and life, and power in it, sufficient to dash in pieces all the enemies of the truth which you profess, and to bear up your souls above water, in the midst of a thousand floods and storms of temptation, Ephes. 2. 20. Mat. 21. 42, 44. John 10. 28, 29.

5 Your Religion hath so sure a Foundation, that all the power and policy of hell cannot undermine or overturn it, Mat. 16. 18. *This Rock.* The *Rhemists*, and all the Papists interpret it of *Peter*: but Christ speaks to *Peter*, and points him to the Rock. 'Tis not said upon thee *Peter*, but upon *This Rock*, *ἐν τῇ πέτρᾳ*, not *πέτρᾳ*, as a learned Critick observes.

A full interpretation of Mat. 16. 18.

Some learned Protestants say, 'Tis meant of *Peter*, as an instrument of planting the Church, not in the Popish sense, allowing to *Peter* a preeminence above the other Apostles.

But this latter sense destroys the Metaphorical allusion: for when did you hear of a house built by a Rock, as the builder or instrument? rather on a Rock, Mat. 7. 24, &c.

The

See the
Annot. on
John 1.
42. and
Mat. 16.

The surest sense then is the common received interpretation of the whole army of Protestant Writers, viz. the Rock confessed, not the Rock confessing; not *Peter*, but Christ himself; or that Confession of faith which *Peter* made, *Ephes.* 2. 20. *Petra est fidei confessio*, (saith *Hilary*) The Confession of faith is the Rock; for Christ was the Rock on which even *Peter* also was built, the foundation of all the Prophets and Apostles.

Peter is no where called a *Rock*, but *Cephas*, a stone, *John* 1. 42. Now all the saints are stones, lively stones too; and Christ would not build all the stones upon one stone, so small, and unsteady as *Peter* (a man of known infirmities both before and after his great service in the Church; for we read of his dissimulation, *Gal.* 2.) but upon himself, the onely sufficient Rock, 1 *Pet.* 2. 5. All these stones had need be built upon a firm Rock; and, *Who is God, save the Lord? Who is a rock, save our God?* saith *David*, *Pf.* 18.

Here is your Rock (Believers! the chief corner stone; and 'tis said in that place of *Matthew*, *The gates of hell shall not prevail against you*: What's the meaning? [*The gates of hell*] πύλαι ᾗδου. It cannot be denyed but the word [*Hell*] is sometimes put for the grave in Scripture. Yet it doth not therefore follow, that that must be the principal meaning of this place: but rather *Metonymia* See *Piscator* *subiecti Metaphorica*, as *Piscator*. 'Tis figuratively spoken: the *Gates of hell*, are Metaphorically put for the counsels, and machinations of the devil and his angels, and instruments, whether Heretiques or Tyrants, opposing the Churches faith; all the power and policy of hell, alluding to the gates

See *Piscator*
Schoolia in *Mat.*
16.

gates of cities in ancient times, built partly for strength, partly to be places of meeting for Counsel and advice in matters of greatest moment. *Gen. 34. 20, 24.* How did *Easau*, and *Pharaoh*, and *Haman* plot? How did *Herod*, *Pontius Pilate*, *Judas*, and all the *Jews* plot against true Religion? How did the heathen Emperours; especially *Dionysian*, rage and plot? yet Religion stands, our Foundation holds up, is the same for ever. *Psal. 2. 1, 2, &c.* All the gates of Hell cannot destroy one tittle of Christian Religion, *Math. 5. 18.*

Vse I V.

I V. Instruction. This Doctrine is profitable for Instruction; and may teach us these

Duties.

1. To search out the Principles of Religion: search the Scriptures for them: commune with your own hearts about them: enquire of others. Use all means, prayer, and reading, and hearing, and conference to finde them out. *Psal. 77. 6. My spirit made diligent search, I communed with my own heart. Jer. 6. 16. Stand ye in the ways and see, and ask for the old paths, where is the good way? &c.* See and ask, q. d. Do not trust to the reason and opinions of others, but use your own eyes, while you enquire of others. *John 5. 39. Search the scriptures. So Job 5. 27.*

This was the way of the Prophets, y^a, the work of the Angels, to enquire and search, and pry into the points of salvation. *1 Pet. 1. 10, 11, 12.*

They

They enquired, they searched, they searched diligently; they desired to pry and look into them, and they did not lose their labour; For it was revealed unto them, saith the Text, *v. 12.*

2. To hold fast the Principles of Religion: lose these, and you lose all Religion; no Foundation, no Building: no Principles, no Christianity: no Fundamentals, no Faith, *2 Tim. 1. 13. Hold fast the form of sound words.* This is your blessed and easie burden; be cheerful under it: Watch ye, stand fast in the faith, quit ye like men, be strong. *Rev. 2. 24, 25. I put upon you none other burden, but that which you have already, hold fast till I come.* Keep your Principles, and God will keep you against all temptations, *Rev. 3. 10, 11.* keep your Principles, or else you lose your Crown. Continue ye in the faith grounded and settled, and be not moved away from the hope of the Gospel which you have heard, *Col. 1. 23.* Hold fast your shield of faith, and never let it go.

'Tis reported of the *Lace demonians*, that when they were teaching their children to war, they were wont to put into their hand a shield and a winding-sheet, and to say to them to this purpose, When you enter the field, bring off this, or dye; bring off your shield, or dye on the ground.

So, my brethren! you have a shield put into your hands too; the shield of faith; the true faith of the gospel; and you are to encounter with many adversaries, with many temptations; stand on this faith, bring off this shield, or dye: dye like men, like Christians: whoever will save his life shall lose it: stand to your Principles to the death.

death; prize them above your lives: count all things dung for the excellency of a Christians knowledge and Principles, *Phil.* 3. 8. Ever remember that serious charge of the Apostle, *Col.* 2. 6, 7.

Be valiant for the truth upon earth; contend earnestly for the weightier matters: let not millions of devils and armed men be able to wring and wrest them out of your hearts, *Jude* 3. *Earnestly contend for the faith.*

3 To be zealous for the great Principles of faith: raise your Affections to them, and let your hearts burn within you for them. Let your spirits be stirred in you, as *Pauls* was, when he saw the city wholly set upon false principles, *Acts* 17. 18. Where's that earnestness, and zeal, and heat, and fire of affection that should be in the souls of Christians? *Gal.* 4. 18. 'Tis good to be zealously affected alwaies in a good thing. Many lose the truth for want of zeal and absolute love to i.: take heed of indifferency and luke-warmness in your Religion, *1 Kings* 18. 21. *Rev.* 3. 15, 16. There are them that can speak the language of *Canaan*, and *Ashdod* both; that can frame themselves to any principle and opinions.

I have read of the cunning Artizan in *Macrobius*, who about the time of the civil war between *Anthony*, and *Augustus Cesar*, had two birds, and with great labour and industry he taught one of them to say, *Salve Antoni Imperator*, God save Emperour *Antony*; and the other, *Salve Auguste Imperator*, All hail my Liege *Augustus*; and thereby how ever the world went he had a bird for the Conquerour.

Vide Dr. Featleys Clavis Mystica on 1 K. 18.

Even so the *Laodicean* Christian hath a bird for either side: one while for these Principles, another while for the contrary. Like some in King *Edwards* and *Queen Maries* daies: when the Reformed Religion prevailed, their birds note was, *Ave Christe*, none but Christ: But when they saw Popery like to get the upper hand, they had a bird then that could sing *Ave Maria*, Hail blessed Virgin!

But ye have not so learned Christ: He will have you of the true Religion only, or none. He that is not with me, is against me; there's no halting betwixt true Principles and false. See *Mark* 16. 15, 16. 2 *Thes.* 2. 12. 'Tis a matter of life and death, of salvation and damnation. Be zealous for your Principles

4 To teach your children after you (and so your friends also, and your relations and servants) these Fundamental Principles; Catechise your children, and your whole families; acquaint them with the Foundation of Religion, that your families may be as little Churches, and your houses as the houses of prayer, and households of faith; that there may be in your houses the believing husband, and the believing wife; the believing father, and believing children; the believing master, and believing servants, *Dent.* 6. 6, 7. *Prov.* 22. 6, *Eph.* 6. 4.

*Quo semel est imbuta recens servabit odorem,
Testa diu.---*

Thus *David* dropt good principles into *Solomon* while a child, *Prov.* 4. 3, 4, 5. and so did his mother *Bathsheba*, *Prov.* 31. 1, 2. &c. So did *Timothy*

Fundamental Principles.

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thies parents season him. So *Josua* and *Cornelius* were careful to principle their whole house in the fear of God. Yea, thus the great father of us all, faithful *Abraham*, and so brought the great blessing upon his whole house, *Gen. 18. 19.* For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord; that the Lord may bring upon *Abraham* that which he hath spoken of him. For want of this, How doth the land mourn, and Religion threaten a departure from us? For how are Family-duties every where neglected? Few children or servants are taught the Catechism, or first Principles of Religion. Hence the unprofitableness under the best publick preaching; yea, hence the understandings of many are so easily warped into errors and heresies; and hence is the deluge of Atheism and Prophaneness which is ready to drown the Nation.

Vide Mr. Cawdry's Family-Reformation.

Constantine that good Emperour, was one of the most famous Christians that ever the world was blessed with; and how careful was he of Family-Duty? *Eusebius* reports of him, that the exercises of Religion were so ordered in his house, that it differed little from a Church: There were prayers morning and evening, reading of the word, singing of Psalms, Catechising; all but Sacraments and Preaching as in the Church: And this is that which *St. Chrysostom* calls, καλὴν λατρείαν, ἢ λατρείαν, a good service and worship of God; or as some render it, a good Liturgie and Worship.

The greatest Monarch under heaven may not neglect the meanest of his poor servants in this case, but see carefully to his soul, and resolve as

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Joshua, I, and my house, my whole house, will serve the Lord, and with Abraham, To command his household, &c.

That's a remarkable example of *Lewis* the ninth, King of *France*, who was found instructing of a poor *Kitchin-boy*, and being asked why he would do so? said, *The meanest hath a soul as precious as my own, and bought with the same blood of Christ.* O learn to prize the soul of thy wife, thy child, thy servant, above the whole world, *Mat. 16. 26.* To joyn a good life with good principles; build an holy Temple upon the holy Foundation. How inconsonant, and uncomely will a rotten, and ill-favoured structure seem, upon a solid and lovely Basis or Bottom? Christians! your Foundation is truth; let your Edifice be righteousness, and true holiness. Observe diligently what a stately building best becomes your substantial Foundation. *Ephes. 2. 20, 21, 22.* *Ye are built up on the Foundation, and the chief corner stone; in whom all the building fitly framed together, groweth to an holy temple in the Lord; In whom you also are builded together for an habitation of God through the spirit.*

O, beloved! see to the building, that it be fitly framed; and that it grow to an holy temple, even an habitation of God, through the Spirit.

Look you be not found among those cursed Hypocrites, that in words profess the knowledge of God, but deny him in works, *Tit. 1. 16.* But build up your selves on your most holy faith, and keep your selves in the love of God, *Jude 20. 21.* Your faith is holy, most holy; let not your hearts and

and lives be unholy : but grow in grace, and perfect holyness in the fear of God. *1 Pet. 1. 15.*
As he that hath called you is holy, so be ye holy in all manner of conversation. This conversation becomes your Principles, becomes men and women that profess themselves Christians : Holiness becomes the house of God for ever; and ye are Gods house, ye are Gods building. O hearken to that blessed Apostle, *Phil. 1. 27.* *Only let your conversation be as it becometh the Gospel of Christ; that is, as it becometh the Principles of Christian Religion.*

Holiness is an absolute conformity and likeness to God, in the abhorring of evil, and doing of good.

Gods holiness is that property in him, which inclines him to move and act in all his ways and dispensations, at the greatest distance that can be imagined, from all unrighteousness and imperfection whatsoever, *Pf. 145. 17.*

The holiness of the saints is a conformity to God in this glorious property in some good degree; which inclines them to imitate God, to be followers of God as dear children, *Heb. 12. 10.*

Holiness hath two things in it.

Vide Dr. Slater, on 1 Thes. 4.

1. Conformity of our nature to the nature of God, *2 Pet. 1. 4.* *Partakers of the Divine nature;* that is, by an analogical resemblance of qualities; when we are patient, merciful, just, pure as our God is pure, *1 John 3. 3.*

2. Conformity of our actions to the will and commandments of God; When what he pre-

A General view of

scribes, is done so as he prescribes it to be done; when what he commands to abstain from, we fly from, in that manner that he wills us to avoid it, *Pf. 40. 8. Acts 7. 44.*

Christians! Let your Principles have a mighty influence upon your souls, and let them teach you to abhor that which is evil, and to cleave to that which is good: Observe what an holy Lecture your own principles do read to you, out of *2 Tim. 2. 19.* and *Tit. 2. 11, 12.*

These two must be held together: True Religion, and holy life: What God hath joyned together, let no man put asunder: holy Principles, and an holy Walking: an holy Foundation, and an holy Temple; or in a word, Faith and a good Conscience. Hold them together, *1 Tim. 1. 19. Holding faith and a good conscience, &c.* O, herein exercise your selves to have always a conscience void of offence both towards God, and towards man; and ever remember, that without holiness, none shall see the face of God.

Thus you shall glorifie God, adorn the Gospel, encourage the weak, stop the mouths of blasphemers, win many to a liking of your Principles, and so to embrace them with you: yea, thus you shall attain the comforts of a good Conscience in this life, and the crown of Righteousness in another, even in eternal life.

A Question.

What special Rules must a man observe in searching out Fundamentals from the Scriptures?

Answer.

I will prescribe 4. Golden Rules.

Fundamental Principles.

The Rules to find them out by,

1. Those Truths that are most urged, that are enjoyed upon life and death. As *Heb.* 11. 6. *Mark* 16. 16. *Luke* 13. 3. *John* 3. 3. *Heb.* 12. 14. *Gal.* 5. 4. *Rom.* 8. 9.

2. Those Truths that have many more truths comprehended and contained in them, *Mat.* 22. 40. As Christs Death and Resurrection, 2 *Cor.* 5. 14, 15. *Rom.* 8. 32, 33, 34, 35. 1 *Thes.* 4. 14. 1 *Tim.* 3. 16.

3. Those Truths that Christians have most stood upon: which Confessours and Martyrs have principally confessed and maintained in all ages. See *Pauls* Confession; and *Peters* Confession, *Mat.* 16. 16. *Acts* 24. 14, 15, 16. Chapter 26. 22, 23. The Confession of all the friends of Truth, 1 *John* 4. 2, 3, 14, 15. Here you may have help from the Creeds and Catechisms before mentioned.

4. Those Truths which the Scripture expressly nameth Principles; which are plainly called, Foundations, the Christians Rock or Foundation, as in these places, *Mat.* 16. 16, 17, 18. (*Rock*.) 1 *Cor.* 3. 10, 11. (*Foundation*) *Ephes.* 2. 20. The (*Foundation of the Prophets and Apostles*) *Heb.* 6. 1, 2. (*The Foundation*.)

Here falls in another great Question, viz. *Which be the Particular Fundamentals?* according to the phrase in my Text, *Which be the First Principles?* But I would first dispatch the other two Doctrines, and state the Question at the end of the last Doctrine.

The second Doctrine followeth.

'Tis no new thing to see a true Church with ignorant members in it. Some members of a visible Christian Church, may be Fundamentally-ignorant; ignorant of the weightier matters; ignorant of the very first Principles of the Oracles of God. A Church-member may be without the knowledge of some of the great Articles of faith. I mean, not that it ought to be so, or that God would have it so: no, we ought not to be children in understanding, but rather men: 'Tis our sin and weakness that it is so; God reproveth us for it: yet it may be so; and ordinarily it is so, either in all, or most of the Churches of Christ. Allude, 1 Cor. 8. 7. *There is not in every man that knowledge.*

Examples.

1. The old Church in *Moses* time, which is called, The Church in the Wilderness, *Acts* 7. 38.

This Church had many ignorant members in it, *Deut.* 32. 28, 29. *Heb.* 3. 8, 9, 10. And this was that state of this famous Church of Israel a long time after, *Isay* 1. 3. *Israel doth not know, my people doth not consider.* Hence some of Gods visible people are called, foolish, sottish children, *Jer.* 4. 22. *My people is foolish, they are foolish children.*

2. Christs own little company: our Saviour and his twelve disciples were (at least) a particular visible Church, if not more: they had the marks of

of a Church upon them; they had among them the Word and Sacraments; were capable of dispensing all Church-Ordinances.

Of this little Church, some (if not all but Christ himself) were Fundamentally-ignorant, knew not some Fundamentals. Peter was ignorant of Christs absolute purpose to dye, and the necessity of his dying, *Mat. 16.* Philip was ignorant of Christs Divine nature, and his equality with the Father, *John 14.* Thomas was ignorant of Christs Ascension, in the same chapter, *John 14. 5. We know not whither thou goest.* All the disciples were ignorant of the Resurrection for a long time, *Mark. 9. 10. Luke 18. 34.* But of this I have spoken largely before in the first doctrine.

3. The *Roman Church* (in her best estate) had some that were weak in the faith, *Rom. 14. 1.*

4. The *Corinthian Church* had her babes, and children in understanding, *1 Cor. 14. 20.* and some among them ignorant of the Resurrection, chap. *15. 12.*

5. The Church of converted *Jews* (commonly called, the *Hebrew-Church*) had some of her members ignorant of some Principles.

Compare my Text with *Acts 21. 20.*

6. The *Laodicean Church* had some members ignorant of the weightier matters, *Rev. 3. 17, 18.*

Reasons.

1. Because a man may be in the state of grace, and the favour of God, at such time as he is ignorant of some principles: the case of Christs disciples,

ciples, and others frequently mentioned before.

Now he that is in actual favour with God, is capable of Church-communion, *Rom. 14. 1, 4. q. d.* Let the Church receive him, for God hath received him.

2. Because Christ himself admitted to Church-communion, such members as were Fundamentally ignorant: His disciples were ignorant of some Fundamentals, both before, and at, and after the Sacrament, yea, after Christ was risen from the dead, *Luke 24. 10, 11.* yet he receives them to the Lords table, *Mat. 26.*

3. Because Church-members are to be admitted into the Church as members, before they have had time to learn all the Principles of Christianity.

So soon as ever Christ called his disciples, they came to him immediately, and he presently received them, the same day that he first called them. He did not put them off till he had taught them to know distinctly all the Principles of Christianity. *Mat. 4. 18, 19, 20, 21, 22.*

The same day that *Peter* preached to the three thousand converts, they were baptised and made Church-members, *Acts 2. 41.* The Apostles did not put them off from Church-membership till they knew all the Articles of faith; neither did they make exact enquiry into their distinct knowledge of every Principle; for 'tis utterly impossible that three thousand persons should be thoroughly examined in one day: at least, it is the first-born of all improbabilities, that they could learn them all so soon, who were strangers to Christian religion before.

4. Because men and women are admitted into the Church, to learn the Principles of Religion, as those that have not learned them before, *Isai* 2. 2, 3. So Christ admitted his disciples into his bosom, that he might have advantage to teach them better after, than before.

Thus Scholars that have not learned their Grammers, are admitted into schools that they may learn, and be Principled in the rudiments of knowledge.

Thus an Apprentice is received into a shop to learn his Trade, not because he knew it before. Hence the Apostles are commanded to disciple nations, *Mat.* 28. 19. in the Greek it is, *Disciple ye the nations*, or, *make them scholars*, by baptizing them; admit them into the Church by baptism, that they may be as disciples, or scholars in Christs school; that is, that being admitted into the Church, they may learn the true Religion more perfectly. Hence it is that we read of some disciples, that after conversion were ignorant of the Gifts of the holy Ghost, a point commonly known in those days; and the Apostle meeting with them, taught it them after conversion, after they were become disciples, *Acts.* 19. 1, 2. And this was the case of all the Church-members, whose ignorance is before related, *viz.* of the *Romans*, *Corinthians*, *Hebrews*, and Christs disciples. They were admitted into the Church, not because they had learned all Principles before, but that they might learn those after, which they learned not before.

5. Because every ordinary Church consists of
In-

Infants, besides grown persons, 1 Cor. 7. 14. Luke 9. 47, 48. Mat. 19. 14.

Now as infants know no Fundamentals at all, so some grown persons (through the negligence of parents, or through their own dulness or carelessness) have but little knowledge, though admitted into the Church by Infant-baptism, according to Christs good will towards infants.

6. Because of the different degrees of Church-members in every Church. Some are old men in faith and knowledge: Others are young men, and strong in apprehension, and sound judgement, others are babes, and children in understanding. So it hath been, and so it ever will be in the Church. Inequality of Gifts, and standing, and degrees in the Church, 1 John 2. 12, 13, 14. Little children, fathers, young men. So Heb. 5. 13, 14.

7. Because God hath special seasons of opening the understandings of his people after conversion, as well as before, and that in matters of greatest moment, in matters Fundamental, John 16. 12. *Ye cannot bear them now: not now, when then? see verse 13. When the Spirit of truth is come: that is, when a greater measure of the Spirit shall come; for they had the Spirit before; they were truly gracious: yet they were to receive the fulness of the Spirit, more of the spirit than they had before. See a special season of illumination, Luke 24. 44, 45, 46. Then opened he their understanding, now he gave them an open view of that great Principle of his rising from the dead, and of the Scrip-
tures*

Fundamental Principles.

tures concerning him, which they knew but darkly and confusedly before.

8. Because all the saints, all the members of the Church, have their day of small things; have all a beginning, a weak beginning in knowledge. Commonly their beginning is exceeding small, though their latter end doth greatly encrease: we are not men in understanding at first, but by degrees. Otherwise, the Apostle speaks but vainly and unwarily, when he bids the Saints and Church-members, to be men in understanding, *1 Cor. 14. 20. Mat. 8. 26. Abraham, and David, and Peter, and Paul* had but poor beginnings, but little knowledge, and little grace at first: Children, Babes, Novices, bruised Reeds, smoking Flax, Doubters at first: Afterwards the smallest Twigge becomes the tallest Cedar.

Now he that knows all Fundamentals, is rather a man than a child in knowledge, as the Apostle hints, *Heb. 5. 13, 14.* Here he calles him a Babe that is unskilful in the word of righteousness, with allusion to those *Hebrews* that were ignorant of Fundamentals: and he calls those men of full age, that had their senses exercised to discern between good and evil. Thus all Christs disciples became men in understanding, when the holy Spirit had taught them all those Principles, which they could not bear, nor believe, nor fully apprehend before.

Now if all the members of the Church be but rude in knowledge when they begin to be members: then 'tis no wonder if we see a true Church with ignorant members in it; ignorant of some of
the

the Fundamental Principles, not able to apprehend them distinctly, clearly, in the sense of my present discourse.

Uses.

I. Eviction. It may serve to evince and clear to us several points in controversy, viz.

1. That the ignorance of Church-members cannot prove them Hereticks, though it be in Fundamentals. For there is a vast difference betwixt a simple not knowing, and an obstinate denying of any Principle of Religion: and 'tis obstinacy that makes the Heretick, *Tit. 3.* before urged.

2. That the ignorance of any members, cannot prove any Church to be no Church, or never to have been a Church. The case of old Israel before noted.

3. That ignorance in members cannot unchurch a Church, or make that cease to be a Church, which hath begun to be so. Otherwise, All the Churches of the New Testament should have been denyed by those Apostles which own them.

4. That a man may be lawfully admitted to the Lords Supper, that knows some great Principles, though ignorant of others, if he practise those he knows, and desire to know more, as a new-born Babe.

Thus Christs disciples were admitted by Christ himself to his Table and last Supper, in a state of much darkness and ignorance. So the old Israelites to the Pasover.

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5. That particular scandals cannot disprove the verity of any Christian Church; for ignorance is the ground of some scandals. Were not scandalous *David*, and scandalous *Peter* members of a true Church? Or did their scandals un-Church the whole number? Was not the incestuous person, and *Hymeneus*, *Philetus*, and *Alexander*, members of a true Church, though scandalous? How should they be cast out that were never in? And to un-Church the whole instead of the scandalous members, What is it but to invert the order of the Gospel, and to cast out the Church from the scandalous, instead of casting out the scandalous from the Church? what is it but to send the whole to the Pest-house, and to let the sick abide in the dwelling house?

Were not the *Corinthian*, *Galatian*, and *Asian* Churches true Churches for all their scandals? Doth not *Paul* put a plain difference betwixt the Fornicators of the world, & the Fornicators of the Church, to shew, that such may be Church-members, and that a true Church may have scandalous, as well as ignorant members? 1 *Cor.* 5. 9, 10, 11, 12. Yea, every scandal cannot dismember one Church-member; much less can the scandals of some, un-Church all, 2 *Thes.* 3. 14, 15. *Paul* doth only threaten some scandalous persons, and give them time for repentance before he make them a publick example; using Excommunication as the last remedy, and making one offender an example to many. Compare 2 *Cor.* 13. 1, 2. with chapt. 12. 20, 21.

I I. *Advice.* Let my counsel be accepted.

Two

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Two words.

1. You the friends of the Protestant Church in England! Abide in it. Let not either the ignorance or scandals of particular members, make you to deny the Mother that bare you, and the Paps which you have sucked. Plead for your mother; plead, and never yield to those that say, We are no Church of Christ: for we have the true marks of his Church upon us; we hold the head; we keep the Foundation; we deny no truth bordering upon the Foundation; we do not allow the ignorance of any of our members, but use all means of encreasing their knowledge; we have true Sacraments, and a true Ministry; we endeavour after further Reformation; we bewail our scandals; we are a Pillar and Monument of Truth, *1 Tim. 3. 15*. O pray for the peace of our Jerusalem; and study the things that make for peace, *1 Cor. 1. 10. Eph. 4. 2, 3, Phil. 3. 15, 16*.

2. You that have gone out from our Church, return again into her bosom, and help us to Re-form it. Consider, your main ground of Divorce from her, is no real ground, *viz.* Because of the ignorance and scandals of her members: you have heard this Argument enfeebled and broken; adhere to it no longer, never urge it more. If you could truly say, that we have no Foundation, no marks of a Church, I would hearken to you, and come off to you: But blessed be God, you cannot, you will not say, we are corrupted in the Word and Essential parts of the Sacraments, Then do not go out from us any further (as the Scripture
phrases

Fundamental Principles.

phrase is; but return to us, and reunite to the true body of upright Protestants, of upright Ministers and Christians. Compare 1 *John* 2. 19. with *Gal.* 2. 11, 12, 13. *He withdrew*; every withdrawing of good men cannot be justified.

Here followeth the third Doctrine.

[*Ye have need that one teach you again, &c.*] they were taught the Principles before, and now must be taught again. *Observe---*

Doct. 3. The first Principles of Religion are to be taught and taught again in the Church: they had need be frequently taught to the same persons.

How often did our Saviour inculcate, and bear upon his Disciples that great Principle of his Death and Resurrection; and that of Repentance and Regeneration, both before and after his Rising from the dead? *Luke* 24. 45, 46, 47.

The Apostle *Peter* professeth that he will teach the same things so long as he lives, though the people knew them before, 2 *Pet.* 1. 12, 13, 14, 15.

The Apostle *Paul* teacheth the same things which he had taught before in all his Epistles, as *Peter* witnesseth of him, 2 *Pet.* 3. 15, 16. Yea he useth it as an Argument both to the *Galatians* and *Corinthians*, to perswade them to receive this doctrine, because he had taught the same before, *Gal.* 4. 19. 1 *Cor.* 15. 1, 2, 3, 4.

Timothy is commanded to affirm the same things constantly, *Tit* 3. 8.

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The happier sort of *Pauls* hearers are desirers to hear repetition of the same points, *Acts* 13. 42, 43, 44.

Reasons.

1. Because Principles are of more weight and necessity than other Truths. They are called, the weightier matters, *Mat.* 23. 23. The knowledge of these is more urged than the knowledge of other truths. For example; the knowledge of Christ Crucified, or of his Person and Office, is more stood upon, than the knowledge of Christs Geneologie. Both are alike revealed, but not alike urged, nor enjoined under the like penalty. Who will say the story of *Gideon*, *Sampson*, *Pharoah*, *Joseph*, is as necessary as the History of Christs Incarnation, Death, Resurrection, and the Doctrine of Christs Mediatorship? *Acts* 4. 12. 2 *Thes.* 1. 8. *Jude* 3. *I thought it needful*, &c.

2. Because Principles are a key of Knowledge. Compare *Luke* 11. 52. with *Mat.* 23. 13. by a comparison of which places, you may perceive that our Saviour calls the main doctrine of Christianity, even the doctrine of the Kingdom of God, the key of knowledge. These capital Doctrines, these main Articles, give light and substance to all other truths, *Psal.* 119. 130. *The entrance of thy word giveth light.* The knowledge of the Office and merits of Christ, gives light to the understanding of the Doctrine of our own unworthinesse, 2 *Cor.* 5. 14. The Doctrine of our unworthinesse, gives light to the Doctrine of Confession, *Psal.* 51.

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The knowledge of Christs Resurrection, gives light to the knowledge of the general Resurrection, 1 *Cor.* 15. 13, 16, 20, 21.

3. Because Principles are the Preachers Rule: They are a form for Ministers to make their Sermons by, 2 *Tim.* 1. 13. *Rom.* 12. 6.

When do you see a good Carpenter or Builder, go to work without his Rule? or without his Line? Doth he not cut and square every piece of Timber with his Rule and Line? he often useth them.

4. Because without knowledge of Principles a people cannot understand any other Truths sufficiently. A man of no Principles, is a man of no Religion, and cannot receive any truth, till the foundation be first laid, *Heb.* 5. 11, 12. q.d. I have many things to say concerning Christs Priesthood; hard to be uttered, and ye are dull of hearing, because your are so ignorant of Principles.

How can a man receive the doctrine of faith in God, that knoweth not this first Principle, That God is?

Who can believe the doctrine of Christs All-sufficiency, till he hath received this Principle, That Christ is the Son of God?

Who can receive the doctrine of the Scriptures, till he first believe that great Principle, That all Scripture is inspired of God? 2 *Pet.* 1. 19, 20, 21. *John* 5. 46, 47. chap. 20. 31.

5. Because frequent urging is commonly more effectual and prevalent than single teaching, or teaching but once. Importunity in a Preacher is most likely to prevail, and to win the soul of a Hearer. We read of the good success of the im-

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portunate widdow; and we may read of the happy success of the importunate Preacher, that is alwaies urging and pressing Principles.

Christs disciples did not understand the doctrine of his Resurrection at once hearing; but after frequent and much urging of the point. Hence God sends so many several Messengers upon the same errand, to the same people, *Mat. 23. 37.* (often.)

Many of *John* Baptists hearers, were converted by Christs preaching, though *John* preached the same things and could not prevail, *John 10. 41. 42.*

He that is not converted in the third hour of the day of Grace, may yet be wrought upon in the sixth, or ninth, or eleventh hour, *Mat. 20.*

The urging of a Principle will make it sink deep and take the clearer impression; as in *Peters* case, when Christ urged him thrice, *John 21.*

6. Because of the constant succession of Church-members: one Generation goeth, and another cometh (saith *Solomon.*) Well principled Christians dye apace, and others weak in knowledge supply their rooms in the Church, *Zach. 1. 5.*

Now, if Principles should not be frequently taught, when would novices in Religion get understanding? How would children in faith attain knowledge? *David* hath respect to such, *Psal. 34. 11.* So the Apostle *Paul*, *1 Cor. 3. 1. 2.* So S. *John*, *1 John 2. 12.* and you know *Peters* charge, *Feed my lambs.*

7. Because of the natural dulness and forgetfulness of Hearers. How apt are we to let slip the best things?

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things? *Heb. 5. 11. Ye are dull of hearing.* Neither let the best Christian say, They need not be put in minde of the same things: for if men of the purest mindes, and clearest judgements have no need of repetitions, and frequent urging of the same things, the Pen-men of the Scripture are much mistaken. Mark diligently these places, *Rom. 15. 14, 15, 16. 2 Tim. 1. 6. 2 Pet. 3. 1, 2.*

Now to the Application of this point.

Use I.

I. *Inference.* Gather hence,

1. The needfulness of a preaching Ministry. How else shall people be well Principled? And how else shall the principles of Religion be urged? Yea, How shall they be defended without a sound Ministry, that shall be able to convince the gainsayer, *Rom. 10. 14, 17. Tit. 1. 9, 10, 11.*

2. One great end of the Gospel-Ministry, viz. to principle men aright in the true Religion. This was the end of the Old Testament Ministry, *2 Kings 17. 24, --- 29. 2 Chron. 30. 22.* How much more are the New-Testament Ministers to Principle men in Christianity? *Mark 16. 15. Mat. 28. 19, 20. Acts 26. 18. Rom. 6. 17.*

3. The design of Satan in stirring up his instruments to decry the office of the Ministry, viz. to destroy the Foundation of Christianity. He cries out, Down with the Preacher! Down with the Preacher! But he means, Down with Christ! Down with Christianity! Down with all Resigi-

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on! God designs the setting up of Religion, by setting up of the Ministry, *Ephes. 4.* And Satan designs the pulling it down, by pulling down the Pillars of it, the Preachers of it, who are set for the defence of the Gospel. This is his old device to hinder the Minister, and thereby to hinder the Doctrine, *1 Thes. 2. 18. Satan hindred us.* That's a good rule, What Satan specially opposeth, therein is some special excellency for our comfort, as a worthy Writer noteth from this Text. Satan would hinder the Ministry, do you love it the more.

Dr. Slater

Use II.

II. *Admonition.* One Caveat here.

Take heed of ignorance in Principles. You children of light, do not walk in darkness; you that have means of knowledge, do not rest in a state of blindness. 'Tis enough for Turks, and Indians, and Atheists, and Jews, and Children, and Ideors to be grossly ignorant of Fundamental Articles: 'Tis enough for blind men to grope and feel for their way: It's a shame for men that have eyes, and Lights, and a glorious Sun-shine, and Noon-tides of the everlasting Gospel, to do so. It's enough for them that never heard of Christ to be foolishly ignorant of the grounds of Religion: yea know, it's a dangerous and damnable state for a man to be ignorant of those points which are frequently urged and applyed to his understanding and conscience. Take heed lest all your Sabbaths, and Sermons, and Admonitions, and Preachers, and Sacraments, and Means of Knowledge,

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ledge, rise in judgement against you to condemn you for ever. Take heed lest that come upon you which is spoken of the ignorant Jews, who had the means of better knowledge, *Acts 13. 27. Because they knew him not, nor yet the voices of the Prophets, which are read every Sabbath day, they have fulfilled them in condemning him.* The voices of the Prophets were read every Sabbath day, yet they knew not, and perish'd many of them in this state of blindness.

Yea, the Jews held many main Principles of true Religion, yet erring in other Principles perish'd for ever in ignorance, because they had the means of absolute knowledge, *Luke 19. 42. Rom. 10. 3.*

Use III.

III. Exhortation. Must Principles be frequently taught? Then be exhorted and perswaded to these

Duties.

1. Accept of the Doctrine of Fundamentals: Be contented to hear what you know already: consider the reason why the Ministers of the Gospel do oftentimes preach the same things over and over in their Sermons: What is it, but this? They are the weightier matters; Fundamental points; points of Faith, Repentance, Obedience, Holiness, Regeneration, &c. The Re-iteration, and Reperition, and urging of these, is safe for the hearers. If that great Oracle of God knew that was safe for your souls, *Phil. 3. 1. To teach the same things unto you, for me indeed is not safe.*

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but for you it is safe. Yea, though you know them already, and are established in the present truth, as St. Peter saith, 2 Pet. 1. 12, 13.

How frequently are the same things recorded in the Bible? Yea, this was the way of Christ himself, and his blessed Apostles, and of all good Ministers that ever lived in the Christian world, and you cannot gainsay it except you'll resolve to fight against heaven, and cease to be Christians, and chuse you a new religion, you must accept of the Doctrine of Fundamentals, yea frequently hear it: for a necessity is laid upon you, and wo is unto you if you refuse this Doctrine.

2. Lay up in your hearts and memories the doctrine of Fundamentals: Heed, and observe, and remember your Principles, and do not let them slip, Deut. 11. 18, 19. *Therefore shall ye lay up these my words in your heart and in your soul.* Deut. 32. 46, 47. *Set your hearts unto all the words, &c. for it is your life.* Note diligently, Heb. 2. 1, 2, 3.

Here you must carefully distinguish too, betwixt a Natural and a Spiritual memory, John 14. 26. *The Spirit shall bring all things to your remembrance.*

The natural memory is, when a man remembers the Principles of Religion without an heart to love and do them. Thus many a natural man can repeat a whole Sermon after he hath heard it, that never intends to obey it, yea many remember, to cavil and carp against it.

The Spiritual memory is, when a man remembers them to do them, when the heart and memory go together, Ps. 103. 18. *Those that remember his commandments to do them.*

Yet

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Yet a Godly man or woman may forget what they have been taught, for a time, and call it to minde again afterward upon special occasion. As those good women, *Luke 24.4,5,6,7,8.*

Therefore keep these two together, An honest Heart, and a spiritual Memory. Receive the seed into an honest heart, and then you will never want a good memory: for love will make you remember your Principles when you have occasion to use them. When you should pray, Love will make you remember there is a God, and a Mediator: and when you should read, Love will make you remember that the Scriptures are the Word of God; and when you should confess sin, Love will make you remember that All have sinned, and that you were by nature a child of wrath as well as others; and when you should give thanks, Love will make you remember, that God gave you his onely begotten Son, &c. And when you should hear a Sermon, or attend the Sacraments, Love to your Principles will make you remember the doctrine of Baptism, and laying on of hands. Then lay them up in your hearts, and so in your memories.

Now I hasten to the promised Question, which I have reserved for a Conclusion of the first part of my Discourse, which is the General Doctrine of Fundamental Principles; and for an Introduction to the second part, *viz.* The particular Doctrine of Fundamentals of Religion.

The Question.

*Which be the particular Principles, or Fundamen-
sal*

*A General view of
tal Articles? Give us a particular and sufficient
enumeration, or view of them.*

Answer.

I shall propound them unto you in the judge-
ments and writings of others, most famous Wor-
thies of the Protestant Religion; and then lay
down that Catalogue of them which I intend to
observe in the second and third parts of this dis-
course.

I. The judgement of several Protestants.

Perkins on 1. Mr. Perkins saith, "The summe of Funda-
the Creed mental points, is comprised in the Creed, and the
Decalogue.

2. Dr. Potter saith, The Apostles Creed, as it
is explained in the later Creeds of the Church, viz.
the *Nicene*, and *Athanasian* Creed, is a sufficient
Catalogue of all Fundamentals. See his Answer to
Charny mistaken.

3. Our English Divines at the Synod of *Dort*,
are reported to affirm in that Synod, That the Fun-
damental heads of Religion, are contained in the
Creed, Lords-Prayer, and Ten Commandments,
and the Sacraments.

4. Mr. Perkins again hath made a short Cate-
chism, commonly called, *The six Principles*, to
which Catechism he gives this Title, *The Foun-
dation of Christian Religion, gathered into six Prin-
ciples.*

5. Dr. Usher (*De Christianarum Ecclesiarum
Successu & Stagn.*) speaking of the first Principles
menti-

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mentioned the three Creeds, the Apostles Creed, *Athanasius* Creed, and that of the *Ni-cene* Council.

6. Dr. *Field* (of the Church, *Book 3. chap. 4.)* reduceth the Fundamentals into

V I. Principal heads.

1. Concerning God and the blessed Trinity.
2. Concerning the Creation and fall of Angels and men: one incapable, the other capable through grace, of recovery and deliverance.
3. Concerning Christ, his Incarnation, Death, Resurrection, Ascension, Intercession, and Satisfaction, thereby procuring to us, Pardon, Sanctification, and all necessary graces.
4. Concerning the Church, and effectual vocation thereof, to partake of Christs Redemption through faith, by the means, *viz.* the Word and Sacraments.
5. Concerning the Ministry appointed to dispense the Word and Sacraments; both extraordinary, and ordinary: the extraordinary left unto posterity, the everlasting Rule of Faith; the ordinary. expound, explain and preach that Rule.
6. Concerning Christs coming to judgement, to reward the Godly, and to punish the wicked to eternity.
7. Mr. *Leigh* (in his Body of Divinity) mentions a Reverend Divine, who made the Fundamental Articles to be twelve.

In Prolegomenis.

The

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The XII. Articles, thus divided.

I. Three concerning God. As,

1. There is one God, which is an infinite, perfect, and Spiritual Essence.

2. This one God is distinguished into three Persons, the Father begetting, the Son begotten, the holy Ghost proceeding.

3. This one God, Father, Son, and holy Ghost, is the Maker, Preserver, and Governour of all things.

II. Three concerning man. As,

1. That he was made by God, of a visible body, an immortal Spirit, perfectly able of himself to have attained eternal life which was promised.

2. That he yielded to the temptation of Satan, and did voluntarily sin against God, and so became a childe of wrath, utterly unable to escape eternal death.

3. That he doth propagate this sinfulness and miserie to all his posterity.

III. Three concerning Christ. As,

1. That he is perfect God, and perfect man, the second person in the Trinity, took our nature from the virgin *Mary*, and united it to himself in the same person.

2. That in mans nature he did dye, to satisfie God's justice, and to merit for us pardon of sin,
and

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and eternal life; and in the same nature he rose again, and shall raise all men to receive judgement.

3. That he onely is the sufficient and perfect Redeemer, and no other merit to be added to his.

IV. Three concerning the means of applying Christ. As,

1. That, Not all men shall be saved by Christ, but onely those who do truly repent, believe, and live holily all their life.

2. That no man is able to do this of his own power, but God must work it in him by his Spirit, and the means.

3. That for working faith and repentance, and directing us in a holy life, God hath left in writing by the Prophets and Apostles infallibly guided by his Spirit, all things necessary to be done, or believed to salvation; and hath wonderfully preserved and continued those writings to his people in all Ages.

II. *Now I will briefly lay down that Catalogue which I purpose (God willing) to observe in the following discourse.*

My designe is, to fill up that Catalogue of our Apostle (in *Heb. 6. 1, 2.*) out of other Scriptures; and so to summe up Christian Religion in twelve Articles, and to treat of every one of them particularly in the order following.

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XII. Principles.

1. There is a God who made the world, and all things therein, *Acts 17.24.*

2. The Bible is the Book of God, the Scripture is the Word of God, *2 Tim. 3.16.*

3. There are in One God, Three Persons, *1 John 5.7.*

4. This God is the true God, and there is no other, *John 17.3.*

5. All men are sinners by nature, and fallen from their first estate wherein God made them, *Rom. 5.12.*

6. Jesus Christ is the onely Mediatour betwixt God and fallen man, *1 Tim. 2.5.*

7. That Repentance from dead works is a Fundamental.

8. That faith towards God is a Fundamental.

9. That Baptism is a Fundamental.

Out of
Heb. 6.1,2

10. That the Office of the Ministry is a Fundamental.

11. That the Resurrection is a Fundamental.

12. That the eternal judgement is a Fundamental.

I shall speak to the six first, out of six several Scripture-Texts; and to the six last out of one remarkable Text, *viz. Heb. 6.1,2.*

Thus much to the first part of the Doctrine of Fundamentals, The second part followeth.

A
Particular View
OF
FUNDAMENTALS,

Begun (in the second part of this Book)
with a discourse of the six first Principles of Christian Religion out of Six
several Texts: viz. *Act. 17. 24. 2
Tim. 3. 16. 1 Job. 5. 7. Job. 17. 3.
Ro. 5. 12. 1 Tim. 2. 5.* Being the
Second Part of the Book,

By Robert Walwyn *Minister of the word
and Sacraments.*

LONDON,

Printed by *Tho. Leach*, in the Year, 1660.

The Contents of the Second Part.

IT Contains Six Principles.

The First Principle.

There is a God; Out of Acts. 17. 24.

Two Questions.

1. *What we mean by the word (God?)*

2. *Whether there be a God; or no?*

Three Books opened to prove the God-head,
viz.

1. *The Book of Creation.*

2. *The Book of Generation.*

3. *The Book of Conscience.*

The Uses.

The Second Principle.

The Scripture is the word of God; Out of 2 Tim.
3. 16.

A Question.

What we mean by the Scripture and word of God?

Another Question.

How shall we know these Writings to be in very deed the Word and Will of God?

In which Question are Six Arguments urged, to prove the Divine Authority of the Scriptures.

Divers Objections answered; particularly that about the changing and corrupting of them either by the Jews, or the Pope; where 'tis shewed how impossible it is that the Bible should be changed.

Brief Uses.

The Third Principle.

There are in one God, three Persons; out of 1 Joh. 5. 7.

Opened in five Propositions, viz.

The Second Part.

1. *What is meant by (Person ?)*
2. *That the Father, Son, and Holy Ghost, are Persons.*
3. *That every of these three Persons are God.*
4. *That these three Persons are not three Gods, but one God.*
5. *That these three are not one Person, but three Persons.*

The Uses.

The Fourth Principle.

The God of the Christians is the true God; Out of Joh. 17. 3..

Six Demonstrations to prove it, and then the Uses.

The Fifth Principle.

All men are become Miserable Sinners, by the Sin and Misery of one Man.; Out of Ro. 5. 12.

Opened in five propositions, viz.

1. *That the first Man was Created Good.*
2. *That yet the first Man was the first Sinner among Men.*
3. *That the first Sin caused the first misery in the World.*

4. *That the first Sin and Misery of the first Man, is propagated and derived from him to all his posterity, and that by just Imputation, and real Infection.*

5. *That the Knowledge of Mans Sinfulness and Misery, is necessary to Salvation.*

Some Objections answered, and brief Uses; wherein are layd down some Advantages to help our Faith; which make it easy for us to believe the Doctrine of Original Sin, and divers Cautions added.

The Sixth Principle.

Jesus Christ is the only Mediatour betwixt God and Men.

Opened in five Questions, viz.

The Contents of &c.

1. *What is a Mediatour ?*
2. *What is the Difference or Quarrel betwixt God and Men ?*

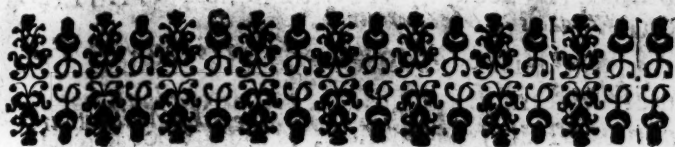
3. *Whether is Christ or some other the Mediatour?*

In which Question are proved two points.

1. *That the Mediatour is come already.*
2. *That Jesus Christ is He.*
4. *What hath Christ undertaken to do as Mediatour ?*

5. *How doth Christ perform this Office ?*

With brief uses of the Point.



The first Principle.

Acts 17. 24. *God that made the world, and all things therein, &c.*

THere is a God that made the World, and all ^{Dost.} things therein. Heb. 11. 6. *He that commeth to God must believe that he is.*

To open this Principle, I will propose two Questions.

I. What we mean by the word, [God]?

II. Whether there be a God, or no?

Quest. I. *What is the meaning of the word, [God]?*

Answ. An Eternal First Essence or Being, without beginning or end. One that had Being before all other things had their being: not a Derivative, but Primitive being, the Spring of Beings; the Creator of beings, a mighty Sea of beings (as Dr. Preston phraseth it) that hath nei- ^{Attrib.} ther bank nor bottom, Col. 1. 16, 17. *And he is before all things, and by him all things consist.*

That we may clearly understand it, note four things concerning God. viz. That God is, 1. An ab-

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absolute Essence, 2. A First Essence, 3. An Eternal Essence, 4. A Creating Essence.

1. God is an absolute Essence, existing absolutely of himself, *Exod. 3. 14. I am bath sent me unto you, I am, or Essence, is the proper Essential name of God: no creature can say of it self, I am; because no creature hath absolute being of it self, but only what is communicated to it of God. All creatures derive their beings from him, Acts 17. 28. In him we live and have our being.*

2. God is the First Essence: never was any Being before him, or without him: hence he calls himself, *Alpha, or Beginning; because he had a Being before all other beings, and gave them all a beginning. Rev. 1. 8. I am Alpha and Omega, the beginning and ending, the First and the Last. Ilay. 44. 6. I am the First, the Beginning.*

3. God is an Eternal Essence: one that hath a Being without beginning, and end; one that is from everlasting and to everlasting, *Psal. 90. 1, 2. In all generations, before the mountains were brought forth, or ever thou hadst formed the earth or the world, from everlasting to everlasting, thou art God. According to that expression concerning Melchisedech, Heb. 7. 3. Without father, without mother, without descent, having neither beginning of days, nor end of life*

4. God is a Creating Essence: a Being, which communicates Being; a spring of Beings: all other Beings are but his off-spring, *Acts 17. 28. For we are also his off-spring, John 1. 3. All things were made by him, and without him was not any thing made.*

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So then, we mean by [God] an Eternal First Essence, or Being: one that hath absolute Being of himself, and causeth all other Beings.

Now, that there is such an Eternal Being, or Creator, I am to prove in the next question.

Question 2.

Whether is there a God, or no? Is there indeed one that hath Being without Beginning or end, a Creating Essence?

Answer.

There is a God that made the world, and all things therein. For proof whereof, I will open three Books, wherein you may read and spel God (as *Du Plessis* phrase is) viz. Creation, Generation, Conscience.

Book I.

1. The Book of Creation. The frame of the world bears witness to the Godhead: tis the natural language of Heaven and Earth, and the Sea, and all the Host of them, That God is. The Sun, and Moon, and Stars; Men and Beasts; Fish and Fowl, have all a tongue to speak for their Creator, *Psal. 19. 1. and Rom. 1. 20. The invisible things of him from the Creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead.*

When I see an house, I say there hath been a Carpenter, though I see him not: even so when I look upon the frame and order of this great world,

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Of the
trueness
of Religi-
on.

world, I must say it had a builder, though I behold him not. Hence is that golden sentence of Dr. Taylor; All the creatures are the Lords Professors, teaching us his Eternity, Wildome, Power, Goodness. And learned Du. Plessis, The whole Creation is a plain Book, laid open to all men, yea even to children, to read, and (as it were) to spell God therein.

Instit.

Then I will conclude this argument with that of Calvin, *Quaqua versum oculos conjicias, nulla est mundi particula, in qua non scintilla saltem aliqua gloria ipsius emicare cernantur.* That is, which way so ever thou mayst cast thine eye, there is not the least parcel of the world, wherein at least some sparks of his glory may not be seen to shine forth.

Some talk of Nature, as if all things came by Nature: but when the Philosophers themselves come to define Nature, and to shew what Nature is, they tell you in effect, tis God; and confessing God, they call him, *Primam naturam*, the first Nature; *Principium movendi, Effectivum*, the effective Principle, or beginning of all natural things; *Causam infinitam*, the infinite Cause; *Primum motorem*, the first mover; *Causam boni in natura*, the cause of all good in nature; *Principium universale*, the universal original of things. Yet (in a good sense) they also distinguish nature from God, and call it, *Alterum principium effectuum naturalium, sed particulare*, the other Principle, or Beginning of natural effects, but particular, not universal; not infinite, but finite; which hath dependence on God, and can do nothing without him; it being *Dei organum &*

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209, That is, Gods instrument] complying and co-working with him; which is nothing else but a created vertue and power in things natural, which God hath put into them, which inclines and disposeth them to their certain ends and actions; *Causa motus & quies*, the cause of motion and rest.

Then let us hold to this, *viz.* That there is an intrinsical cause of things, an inward cause in things themselves, which we may call Nature; and withall, there is an extrinsical efficient cause, which is not to be found in things themselves, *viz.* a cause without them, an outward efficient cause of all things, a Creator of them; and this is the Cause of causes, God, and this outward and universal Cause, hath put those inward causes in things, and is indeed, the God of Nature.

Book II.

2. The second Book is *Generation*, which also asserts the Divinity or Goodhead.

The common way of Engendring, or Generation of Mankind, proves, That there is a God; and that we may read this Book clearly, let us proceed by degrees.

1. Man begets not a perfect grown man; but a Child, an Infant, yea an imperfect Embryon in the womb, without life or soul at first, at most, such a kind of imperfect man, as is not able to beget another man: every one that is begotten and born of a woman, is first an infant before he be a perfect man. This was the case of all

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thy Progenitours and Ancestours : But who begat the first infant ? not an infant certainly, but a perfect man was the First-Begetter. So if we drive on this point of Generation from our selves to our fathers, and from them to our fore-fathers, at last we shall come to a First-Man that was never an infant, but begat the second man of some woman that was never no infant neither; we shall come (in our thoughts) to a first couple, Male and Female, that were never begotten, but made or Created : For the First-Begetter being not an infant, but a perfect man, and the first mother being not an infant, but perfect woman, immediately capable of conception, it appears they were both in perfect Being so soon as they had Being, and consequently not begotten, but made or created. And how could they be created without a Creator in Being before them, viz. God ? *Gen. 1. 26, 27. God created man, &c. male and female created he them.*

2. No man is author of himselfe in Generation; every man had either a Father, or Creator, or both : thou hast a father, and thy father had fore-fathers, and they all had their fathers, and so at last we come to a first father, and from him to his Author, God, *Psal. 100. 3. Know ye that the Lord he is God, it is he that made us, and not we our selves.*

3. No man is Authour of his child in Generation : neither the father in Begetting, nor the mother in Conceiving, do know the making of him; neither of the Parents do once think of fashioning him in the womb : man takes no notice of all the fashion and parts of the child which he begets : for
thousands

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thousands and ten thousands of parents do not know the Anatomy of a man, and how many parts belong to a mans body, yet are their children as perfect and well-shaped, as the children of the greatest Artists and Anatomists under heaven: yea, many parents cannot have children though they would; others have them when they would not: another hath a daughter when he would have a son; and another begets a son when he would have a daughter: yet a Painter doth not so disapoint himself in drawing a Picture: Then thou art but an Instrument, not an Author, to form thy child in the womb. This is the work of God, *Psal. 139. 13, 14, 15, 16. Thou hast covered me in my mothers womb, &c. I am fearfully, and wonderfully made, &c.*

4. In Generation is perpetual succession: one generation goeth, and another cometh: our forefathers are dead and gone, and their end shews that they had a beginning, and that once they were not, as well as we; yea, the first father of all living is dead, and gone, which proves he had a beginning too, and that once he was not. Now, our Not-Being, was before our Being, and yet we have a Being: therefore tis a power from without us, that hath brought us out of Not-Being, into Being: otherwise out of that nothing which we were, we should never have come to be any thing at all: yea, betwixt nothing and something (how little soever that something is) there is an infinite distance; and therefore the Cause thereof must needs be infinite; and this infinite Cause is the very same which we call, God. From the child we come to a father, and from that fa-

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ther to another, and so on successively till we come to the first father of all mankind; and from the first father, to the Maker of man, God: and this is an invincible demonstration of the Deity: viz. the Book of Generation, *Luke 3.38. Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God, viz. by Creation.*

Book III.

3. The Book of Conscience. Every mans conscience tells him there is a God: Natural instinct proves the Godhead. The Notion of a Deity is in-bred in the nature of man: and this shews there is a God: for if man were a God to himself, or Author of himself, how could he possibly entertain the thought of another Author, or of a God without him? But this is an universal Notion written in the hearts and consciences of all Nations, That there is a God, a Creatour of all things. The Apostle speaking of the Heathens, saith, *Rom. 1. 19. That which may be known of God is manifest in them, for God hath shewed it to them.* This is that νόμος ἑνὸς θεοῦ, that Law written in mens hearts, *Rom. 2. 15.* That is, the instinct of Nature, written with the finger of God in the consciences of all men. If we ransack all ages and parts of the world, where-ever we finde any men, there we shall finde a kinde of Religion, and serving of God with Prayers and Sacrifices. The *Athenians* had their Altar to serve God, though an unknown God, and him they ignorantly worshipped, *Acts 17.* All Nations acknowledge

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ledge a God, though they differ in point of the true God. Yea, those wilde people, which live without law, without house, and that go stark naked, have some spice of Religion, and some glimmering conceptions of a Deity: which shews (saith a learned Writer) that it is not so natural a thing for man to cloath himself, as it is ^{De Pleff.} upon the natural to him, to know that there is an Author ^{trueness} of his life, God. The most invincible proof of ^{of Relig.} this Natural Instinct, is every mans own experience: for when thou committest any crime (as Murder, Adultery, Blasphemy, &c.) though thou art in secret, yet terrors arrest thy Conscience, and thou art afraid at the thought of a God that sees thee, and will judge thee.

Now who should write this Principle in every man, but God? for an universal effect, proceedeth from an universal cause. Had it been written in the hearts of some few, we might think some particular man or Sect had been Author of it: but when you finde it in the hearts of all men, in all Nations and Ages (of never so different Notions and Opinions) we must conclude it to be written by the General Author and Creator of all men, and all things, which is God alone, as the Apostle saith, *God hath shewed it to them.*

And though some fool may be found to say in his heart, *there is no God*; yet it is but sometimes that he saith so, not alwaies: a terrible clap of Thunder, or flash of Lightning, or fit of sickness, will make him change his note quickly.

The Emperour *Caligula*, who threatned the air if it rained upon his Game-players, wrapped

Suetonius

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his cap about his head, or hid himself under his bed, at every flash of Lightning?

Diagoras, that grand Atheist, when he was troubled with the Strangullion, acknowledged a Godhead, which he denied before: and besides, wicked men do rather wish there were no Gods, than think there is none indeed.

Thus I have opened the Books, and read to you a Lecture of the Deity out of them.

I will now wipe off an Objection.

Objection.

But if it be an universal Notion, That God is, Why then do you go about to make us believe it? Why do you preach of it?

Solution.

1. 'Tis one thing to have such a Notion in the brain, and another thing to believe it in the heart, unto salvation; for there are many knowing persons which yet are not believers to salvation, *1 Cor. 8. 1, 2, 3.*

2. A man may know a thing, and yet forget it, till he be put in minde of it; so many which deny not a God, yet forget him, as *David* speaks, *Psal. 9. 17.*

3. A man may hold there is a God, and yet not consider the grounds why he thinks so; and this is the case of many ignorant people. Now what would become of such, if any Blasphemer (that had blotted out the Instinct of Nature by custome in sin, and judicial blindness) should print

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print some book against the Godhead, or commonly discourse against it? Therefore the grounds and proof had need be taught, and frequently urged.

How many are there (in these evil times) that were never well Catechised, nor soundly Principled in the Foundation of Religion, both children and others?

Yea the best and ablest Christians had need be put in minde of what they know already, *2 Pet. 1. 12, 13, 15.* and this is safe for them; *Phil. 3. 1.*

4. The Scripture teacheth, that the main grounds of Religion should be frequently urged upon the Consciences of men, and the state of the Church on earth requires it, *Heb. 5. 12. Tit. 3. 8.* Yea this very Principle concerning God, is frequently taught and urged in the holy Scripture, to provoke men to worship God.

5. Therefore we preach this Doctrine of the Deity, and urge it upon mens Consciences, not because they know it not, but because they know it: for here we have our greatest advantage against the lusts of men, *viz.* in their own hearts and Consciences, which tell them we speak the truth; and their own hearts convince them, and reproach them for sinning against a known Deity: and this is the aggravation of their sin, *Rom. 1. 20, 21.* *They are without excuse, because when they knew God, they glorified him not as God.*

Now to the Application.

Ules.

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Uses.

I. *Inference.* Hence we may infer,

1. The beginning of the world, and of all things in it. If there be a God, a Beginner of things, then there must needs be a Beginning begun by him: and this is the first word of the Bible, and the first lesson that is taught in the Book of God, *Gen. 1. 1. In the beginning God created the heaven and the earth.* The elements themselves had a beginning (as *Dn. Plessis* proves by sound reason, and is easie to demonstrate) and therefore all things here below had a beginning: for the elements are the very Principles and Matter, out of which all other things do naturally arise, as any may read in the first of *Genesis*, and by particular observation of the continual Production of the Elements; too large to handle at this time.

Besides; The soul of man (which is more noble and excellent than other things, having understanding, will, memory affections) had its beginning, though it shall have no end: as appears by its imperfections, as ignorance, fear, sorrow, &c. yea, it is not perfect at best, but most weak and childish at first, profiting and learning by degrees, *1 Cor. 13. 11. I understood as a child.* And that which is not perfect at once, cannot be eternal; yea, tis ordinarily troubled about mutable and transitory things: most things disquiet and discontent it, and it cannot help it self: yea, the

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the soul of man hath much ado to comprehend the meaning of eternity; it cannot imagine the vastness of difference betwixt Time and Eternity; it cannot easily imagine how things should come by their beginning by some Eternal; and therefore it is not of an Eternal nature: For were its nature Eternal, it would easily apprehend its own nature.

So much to the first point of Inference.

Again: we may hence Infer,

I I. The Nature of God: He is of a living, and Spiritual, and Eternal Nature. If he makes living creatures, he must needs be a living Creator, and have life in himself: and if he made all things, then he was before all things, and so Eternal; and if he made all things, then he made Angels, and the souls of men; and how could he shape and contrive Spirits, if he were not of a Spiritual nature? How can a visible thing form and Create things invisible? or a temporal thing, Create a thing that is everlasting? Yea, if he made the Elements, out of which all corporeal things are formed, then he must needs be Spiritual, not Corporeal; but if he made all things, then the Elements themselves were made by him; and if all Bodies are compounded of the four Elements, then he himself must needs be excepted, who made all those Elements, out of which all bodies or corporeal substances do arise.

And this nature of God doth distinguish and difference Him, from all dead, and dumb, and dirty Idols. *John 4. 24. God is a Spirit, and they*
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that worship him, must worship him in Spirit and in truth. Acts 14. 15. The living God, which made heaven, and earth, and the sea, and all things therein. 1 Thes. 1. 9. We turned you from Idols, to serve the living and true God. 1 John 5. 20. This is the true God, and eternal life. You see the true God is of a living, Eternal, and Spiritual nature, not to be seen with the eye, as men are seen.

Objection.

But no man hath seen God at any time (as you say:) Therefore we are ready to doubt sometimes, and to think there is none, because we see none.

Solution.

1. We distinguish of sight. There is the eye of the body, and the eye of the soul, viz. the understanding, and faith. Were God a body, or bodily substance, you might see him with the eye of your body: but He being a Spirit, you must see him with the eye of your Spirit and Mind; and so thousands and ten thousands of his Saints have seen him in the world, and especially Moses, who saw him that is invisible, Heb. 11.

2. There are other things which thou seest not with those eyes of thy body; and yet thou doubtst not but they have a real being, though thou canst not see them.

Thou seest not thy soul, yet thou hast a soul, and thou believest it. Thou seest not thy own thoughts and affections, yet thou hast them: thou seest not the heat of the sun, yet it hath heat: thou seest

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seest not the life of any living creature, yet thou hast life: Thou seest not the wind, yet thou hast a wind: And thou seest not God, yet there is a God, invisible in himself, yet in his works visible to our understanding: If thou canst not see him, then feel and grope for him, *Acts 17. 27, 28.*

Use II.

II. Admonition. If there be a God, then

1. Take heed of Atheism: do not let the devil put in this thought into thy heart, That there is no God, *Psal. 14. 1. The fool hath said in his heart, there is no God; they are corrupt, they have done abominable works, &c.* Atheism is the root of all abominations, and all the wickedness under the sun.

2. Take heed of mistaking God: do not take Idols and vanities, devils and witches, for the true God, *Isai 8. 19. And when they shall say unto you, seek unto them which have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? Yea, do not make riches, and honour; men and means, and creatures, your God, Col. 3. 5. Covetousness which is idolatry.*

As heathens mistake *Baal* and *Mahomet*, and other Idols for God; so Christians mistake their lusts, their belly, and the world, for their God; setting their minds on these, and trusting in these.

3. Take heed of equalling any thing with God. Do not equal friends, self, life, with God: whom
hast

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thou in heaven but he? are not all things his creatures? and how shall creatures come in competition with their Creator? *Psal. 73. 25. Luke 14. 26, 33.*

See that you do not equal mens precepts with Gods commandments; Traditions, old Customs, with Gods Word: when we tell you, thus and thus it is written; do not you answer us, such and such a learned man was of another opinion; and this is not the custome of the land. Know, you are but creatures, and so are all men; and the word of God must be your perpetual rule, *Mark 7. 8, 9, 13. Laying aside the commandment of God, ye hold the tradition of men.*

Remember, tis the way of Papists to set up Traditions, not onely equal with, but above the Word of God. But ye have not so learned Christ.

The Law of your Creator must needs be the rule of your obedience, not the opinion of your fellow creatures, *Isai 8. 20. To the Law and to the Testimony.*

Here I might insert an use of Terror to the wicked, and comfort to the Godly; but I fear I should be tedious, and therefore I purposely omit them, and pass to the last Use.

Use III.

III. *Counsel.* If there be a God, then I counsel you as followeth.

1. Be sure you know your God: what a sad thing is this, that creatures should be ignorant of their Creator: know they have a Creator, and yet

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yet not know who or what he is! as those poor *Athenians*, that had some implicit knowledge of a Deity, some confused Notions in them concerning the Godhead, *Acts* 17. 23. *I found an Altar with this inscription, TO THE UNKNOWN GOD.*

But this is a matter of greatest moment to know explicitly, and distinctly, the onely true God; to know his Spiritual, and heavenly and divine nature, *Jer.* 9. 23, 24. *Thus saith the Lord, Let not the wise man glory in his wisdom, &c. But let him that glorieth glory on this, that he understandeth and knoweth me, that I am the Lord.* Without this particular knowledge of God, a man can never worship him aright, nor ever attain to true happiness, *1 Chron.* 28. 9. *Know thou the God of thy father, and serve him. John* 17. 3. *This is life eternal, to know thee the onely true God, &c.*

2. Design is Favour. If there be a God, make it your business to get into his Favour, and to keep his Favour: 'Tis an heavy case, when he that made thee, will not have mercy on thee; and he that formed thee, will shew thee no Favour. O seek his face, and live; get acquaintance with him, and communion with him; and enter into Covenant with him; and make, and keep peace with him, and studie to please him in all things; *Job* 22. 21. *Acquaint now thy self with him, and be at peace, &c. Psal.* 4. 6. *Lord, lift up the light of thy countenance. Psal.* 30. 5. *In his favour is life. Psal.* 119. 58. *I intreated thy favour with my whole heart. 2 Cor.* 6. 1. *Receive not the grace of God in vain.*

3. Own your God in all your waies, and upon all occasions, *Prov.* 3. 6. *In all thy waies acknowledge*

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Letge him and he shall direct thy paths. Many people live without God in the world: they never ask Gods blessing, and Gods protection, and Gods counsel. But a true servant of God knows that his Master in heaven, hath the full disposing and governing of all things under the Sun; and he knows that one hair of his head cannot fall to the ground without our heavenly fathers knowledge; and therefore he casts his care upon God, who careth for him, 1 Pet. 5. 7. *Casting all your care upon him, &c.*

2 Tim. 3. 16.

All Scripture is given by inspiration of God.

The second Principle.

Doct. *All Scripture is the gift of God to his Church: God is the author of every part and parcel of it. The Bible is the Book of God: a Book of Gods own indicting or inspiration, 2 Pet. 1. 21, 22. The Scripture is the word of God.*

A Question.

What do you mean by Scripture, or Bible? and Word of God?

Answer.

1. I mean not the inck and paper wherein the Old and New Testament are written or printed: in this sense there may be a thousand Scriptures, and Bibles: But the Scripture (in a right sense) is but one, and cannot be multiplied: The inck
and

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and paper may be thy book, or mine, or another mans, or of a friend, or any enemy; But that which I mean, is the book of God onely. The inck and paper is the same with other books.

2. Nor do I mean by Scripture, all the letters, syllables, words, phrases, and periods of any Translation or Printed Copy of the Old and New Testament commonly extant and used among us, to be the Word of God: for both the Translator and Printer may possibly fail in some smaller matters against his will; and an enemy of the Bible may Print it falsely on set purpose, through the instigation of the devil.

3. But I mean that which famous Writers have called *The soul of the Scriptures*, viz. The sense S. Austin. and meaning of any sound Translation or Copy, M. Rich. taken out of the first Hebrew and Greek Original Stock. Manuscripts, which were written by the Pen-men themselves, even by *Moses*, and the Prophets, and Apostles of Christ; I say, the sense and meaning of our English Translation, is that principally which I call the Scripture, and which I affirm to be the Word of God, so far as our said Translation agrees with the Hebrew Bible, and Greek Testament.

We read of the sense of the law, *Neh. 8. 7, 8.* of the meaning of the Scripture, *Mat. 9. 13. Chap. 12. 7. Dan. 3. 15.* of the minde of Christ, *1 Cor. 2. 16. But we have the minde of Christ.* Yea, we read of the signification of the word, *Heb. 9. 8. ch. 12. 27.*

This sense and signification of the Scripture is the principal thing which I call the Word of God: this chiefly, though not this onely.

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4. Yet further, by Scripture I mean all those several Books of the Old and New Testament, commonly called *The Canonical Scripture*, beginning at *Genesis*, and ending with the *Revelations*; and I believe that all these Books, Chapters, Verses, as they are written in the Original Languages, or soundly translated out of them, are the word of God; that is, they were all at first given by inspiration from God; and we must neither add to them, nor take away from them, *Rev. 22.*

Not onely the matter, and sense, but the style, the phrase, and every word of the first Manuscript is by inspiration from God.

And though Mortal men were the Pen-men, yet God was the Indicter and Inspirer of them. *Moses*, and the Prophets, and Apostles, were the Pen-men, but the Holy Ghost, the hand that guided their hands; men the instruments, but God himself the Author of this Book; God did appoint them to write it, for an everlasting Rule to his Church, *Isai 30. 8.* The Pen-men are not the Authours, but the Secretaries of Scripture.

A: Simile, Take my meaning then in few words, A Kings Laws may be written by his Secretary, and Printed by his Printer, and Printed Copies of these Laws come into the houses and hands of all his subjects: yet these Laws are neither the Secretaries, nor the Printers, nor the Subjects Laws, but the Kings Laws still. Again; thy father may deliver his will by word of mouth to a Scrivener, and the Scrivener may write it, and thy father sign and seal it: yet the will is not the Scriveners will, but thy fathers will; and the inck, and paper,

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per, or parchment, is not so much the will, as the things themselves written; yea, the proper, plain sence of the writing is indeed thy fathers will, though the form also may be of his own inditing too.

Even so, the form, and phrase, and style of Scriptures, is of God; but the sence and true meaning of them, is properly his Word and Will: and though he gave special order to men to write his will; yet it is not the will of man, but the will of God; as *St. Peter* tels us, *2 Pet. 1. 21. The Prophecie came not in old time by the will of man, &c.* Some small friends to the Bible, carp and cavil at us, because we call the Scripture the word of God: but let them know, that the Scripture gives this Title, not onely to Christ, but to it self also: What is Gods Word, but that which God speaketh? and how often do we read in Scripture these phrases, *Thus saith the Lord: Thus saith the Lord: Unto the wicked God saith.* *St. Johns Revelation* is called *The word of God*, *Rev. 1. 1, 2.* *Paul* bids *Timothy*, *Divide the word rightly*, *2 Tim. 2. 15.* and (besides the word which is Christ, *John 1. 1.*) we read of the Word of Christ, who is God, *Col. 3. 16.* And he bids us pray, that the Word of the Lord may have free course, *2 Thes. 3. 1.* How often in the Prophets is it said, *The Word of the Lord came to Isai, Jeremiab, Ezekiel*, saying? &c. What's the Preface to the ten Commandements? *God spake these words, and said, &c.* *Haggais Prophecie* is called, *The word of the Lord*, *Hag. 1. 1, 2, 3.* Many other places might be urged.

This is that which I am now to prove, That the first writing of the holy Scripture was from

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God : and the sense and meaning of this writing, which we call the Bible, is the Word and Will of God; the Revealed Minde and VWill of God, the undoubted Inspiration of the Almighty.

The Question.

How shall we know these writings to be in very deed the Word and Will of God?

Answer.

Not by its own single Authority or Testimony : for the Scripture can have no Authority (more than other writings have) till it be proved to be from heaven, and not of men : Then , when the Authority of Scripture is called into question , we must not answer, The Scripture saith that its self is Gods Word, therefore tis so : for our Saviours Argument will hold , *If I bear witness of my self, my witness is not true*, John 5.31.

But sith every man hath Principles of reason in him , and (in some sense) not having a Law, is a Law to himself, *Rom. 2. 14.* I will endeavour to convince thy Conscience by the main force of Reason of this Truth , That the Scriptures are of God.

Yet seeing the Scriptures have so much wisdom in them, they are able to plead for themselves , and I may in part referre you to them , as the Parents of the blind man did the Jews to him, *John 9. 21. He is of age , ask him, he shall speak for himself.*

The Scriptures are old enough, and wise enough

nough to defend themselves : and therefore I shall fetch my Arguments out of the mouth of Scripture, and yet not build my proof upon Scripture Authority, but shall shew you how the Scripture defends it self by strength of Reason, and convinceth man of its Divine Original; so that a man must deny his own Reason, and must either cease to be man, or else acknowledge, that they are the Writings of God.

The First Argument.

1. The Rejection of all other Authors and Inventors, is a convincing Argument. Right Reason rejects, denies, removes, and refuseth all other Authors, 2 Pet. 1. 21. *Not by the will of man.*

- This is a Scripture-Argument, and very sound and Rational, *Isa 44. 6, 7, 8. Besides me there is no God, who as I? q. d. If I am not God, who is? Reason and understanding cannot devise, suggest, or finde out any other.*

Even so, If the Scripture be not Gods device or invention, whose is it then? If God be not the Author, who is? If they be not Gods VVord, whose word are they? If God did not set the Penmen on work (as they say and affirm) who then did set them on work? Finde out any other Author among Angels, or Devils, or Men, and we will not believe them to be of God: but if none else can be found, whom we may call the Plotter, and Conriever of them, Give glory to God, and his Word, and acknowledge them to be born from above, descended from heaven.

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I will come up close to the Point, and form this Reason into a Connexive Syllogism, or

A Conditional Argument; Thus,

If there be no other Author of the Scriptures,
Then God must of necessity be the Author of
them:

But there is no other Author:

Therefore God must needs be Author.

The Proposition, or Major, is clear and unquestionable: for tis a Rule of Reason, That every thing must have an Author or Cause; but God the Cause of Causes. *Ex nihilo nihil fit*, Nothing produceth nothing.

The Assumption or Minor is thus proved, by

A second Argument, or Prossyllogism.

If the Scriptures be invented by any creature,
It must be by some Reasonable creature:

But it is not invented by any Reasonable
Creature:

Therefore by no creature at all.

The Proposition is clear, confirmed by a general Rule, a known Maxim or Principle of Reason, *v. z.* without Reason can be no invention or contrivance. A Beast, a Stone, a Tree, a Fish, a Fowl, a Star, cannot invent matter for a Book.

The Assumption (or Application of the Proposition) is easily proved, by

A third Argument, or Epilogism ; Thus,

If the Scripture be invented by any Reasonable creature, then it must be by some Man, or some Devil, or some Angel:

But it is not invented by any Man, or Devil, or Angel:

Therefore by no Reasonable creature.

The Proposition is clear, and undeniable, confirmed by a General Rule, a known Principle of Reason: *viz.* That there are no other Reasonable creatures, but Men, and God, and evil Angels. The Sun, and Moon, and Stars, and Beasts, and Birds, and Fish, and Stones, and Trees, and Plants, are all unreasonable creatures, they cannot Reason, Argue, Talk, Discourse, Counsel, Direct, Persuade, or Contrive.

The Assumption (or Application of the Proposition to the Point in hand) is easie to be proved, by an Induction of particulars, concerning the Incapacity, and Indisposition of Men, or Devils, or Angels, to the first devising or invention of the Scriptures.

Three Particulars to clear the Question, and to conclude it by this Argument.

I. It is not invented by any man: for there are but two sorts of men, good or evil, godly or wicked: and neither of these did invent the Scripture.

1. Not any wicked man; for a wicked man neither would nor could make, or cause to be made, such a Book, or such writings.

1. He would not if he could; for it is a Book that damns all wicked men to hell and eternal torments; and denounceth all manner of Curses against the wicked, *Deut.* 27. 15, to the end, *Isai* 3. 11. *1 Cor.* 6. 9, 10. *Rev.* 21. 8.

2. He could not if he would: for he could not have thought of Holiness, Regeneration, Repentance, the New-creature, and Heavenly things. He could never write such Sentences as these, *Lev.* 11. 44 45. *Heb.* 12. 14. *John* 3. 3. *Mal.* 18. 3.

2. Not any good man: for a good man neither would nor could make, or cause to be made, such Book or writing, without God.

1. He would not if he could: for a good man would not dare to counterfeit himself to be a God; and to tell the world tis the Book of God, when he himself had forged it. A good man durst never utter such sayings, and Sentences as these, *Thus saith the Lord, Thus saith the Lord*; and, *Hear, O Heavens, and give ear, O earth, for the Lord hath spoken!* *Isai* 1. 2. ch. 9. 8. *1 Cor.* 11. 23. *I have received of the Lord, &c.*

2. He could not if he would: for there are many things in Scripture above the reach and understanding of man, and beyond his invention; as the Trinity; the Incarnation of Christ; the Resurrection; the Convincing of Consciences; the Searching of Hearts; the Foretelling of things to come; of which more hereafter.

3. Not

3. Not any Hypocrite with a good tongue, and evil heart; for (besides that the matters in the Scripture are above man) of all other men the Bible inveighs most against Hypocrites, pouring out most bitter woes and curses against them, *Mat. 23.13. &c. ch.24.51. Job 27.8.*

II. It is not invented by any Devil: for a Devil neither would nor could.

1. He would not if he could: for he is an utter enemy to them, and they to him: they cry down all Devils to hell, they destroy the works of the Devil, *Mat. 25.41. Jude 6.* They call upon all men to resist the Devil, *1 Pet. 5.8, 9.* And the Devil sets himself against them, *Mat. 13.19. 2 Cor. 4.4.*

2. He could not if he would: the Devil cannot invent Holiness, Repentance, Faith, Godliness, Love to God, and good men, and good things: For he is the grand Author of all mischief, *1 John 3.8. Similis simili Gaudet.* Like will love like. Neither can he certainly foresee future events.

III. It is not invented by any good Angel: for a good Angel neither would nor could.

1. He would not: for it is not incident to a good Angel to lye, and cosen, and dissemble, and cheat the world, and feign himself to be God, as this Author professeth himself to be, *Heb. 1. 1.*

2. He could not, for two reasons.

1. God would not suffer such a liar in heaven, but would detect him, and reject him, *Psal. 101. 7.*

2. An Angel cannot foretel things to come
of

of himself, nor search the heart, nor work miracles, *Isai* 41. 23. Tis far more likely and comely for Angels to be admirers, rather than Authors of these glorious Writings, *1 Pet.* 1. 10, 11, 12.

Thus much to the first Argument, *viz.* If there be no other Author of the Scripture, then God is the Author: But there is no other Author, &c.

The Second Argument.

2. The necessity of a Rule of VVorship, joyned with the denial of all other Rules; as insufficient, and not able to make claim to God for their Author.

All wil grant, That God ought to be worshipped: That the Rule of worship is not mans will, but Gods will: That (of necessity) the will of God must be revealed to man, before he can do it. This is all sound Reason, and is proved by its own light.

Now these Concessions lead us to further enquiry: *viz.* VVhat is Gods Revealed will? what Rule hath he set? what is the rule of Service or VVorship? is it the Scripture, or some other Revelation or VVriting?

And now this Argument presents it self to full view to satisfie this enquiry.

If God hath revealed his minde at all to man, then he hath done it, either in the Scripture or some other Writing or Revelation:

But

But he hath not Revealed his minde in any
other Writing or Revelation:
Therefore in Scripture.

The Argument is grounded on this Natural Principle, Of immediate contraries, one must needs be in the subject, the other not in the subject which is capable of one of them.

We finde the same Argument, *Mark* 7. 7, 8, 9, 10, 13. where Christ calls the Scripture written by *Moses*, the word of God, and rejects all other Rules, calling all other Rules, Commandments of men, Traditions of men.

In the last page of the New Testament, the Scripture useth this Argument in its own defence, rejecting all other Rules, *Rev.* 22. 18. *If any man shall add unto these things, &c.* q.d. Tis death to any man to own any other Rule, as Gods inspiration. Tis like that Argument, *Rom.* 11. 6. q.d. Not of Works, ergo of Grace.

Tis like that of our Saviour, *John* 10. 8. All that came before me were thieves and robbers; Ergo, I am the true sheapherd.

And this seems to be *Elijahs* Argument to Israel, *1 Kings* 18. 21. Why halt ye? &c. If *Baal* be God, follow him, but if the Lord, follow him, q.d. Either the Lord is God, or *Baal*, or some other; But neither *Baal*, nor any other; Therefore the Lord is God.

Now let me come up close to the point, and prove, That no other Revelation or Writing is from God, as the Rule of Worship, as the Apostle asserts, *Gal.* 1. 8, 9.

1. Not the immediate Revelations from *Adam* to *Moses*, before the Scriptures were written, they are not our Rule now: for the Scripture only reveals them to us, so far as we know them: and we know no more of them than the Scripture acquaints us. Therefore these two cannot come into competition, being one, so far as we know. What God said to *Abraham* is called the Scripture, *Gal. 3. 8.*

2. Not the Light of Nature: for that is so dim, that men that walk thereby worship an unknown God, as did the Athenians, *Acts 17.* others worship the creatures instead of the Creator. The discovery which nature makes is marvelous obscure. You have heard how *Simonides* the great Philosopher was puzzl'd and put to a stand when one asked him, what God was? and how he desired two days respite; and then two days more; and then two daies more; then being asked why he did so; because (saith he) the more I seek after him, the further off I am from finding him. Some have worshiped men, images, stocks, and stones, and all the host of heaven, some the Devil himself. Of which much is written by learned men. See *De Plessis* of the cruelties of Religion.

3. Not any other Writing, for

1. All other writings are the inventions of men, and their Authors are known to be men, and they write them in their own name, and seek the advancing of themselves by them; or else they set up some man to be God; as *Mahomet*, and the like.

2. All other writings want miracles to confirm

firm them. Their Authors could do nothing Supernatural. Of this more hereafter.

3. All other writings have mixtures of dross, of untruths and impurities in them: As the Alcaron and other writings. *Mahomet* promised his Disciples a Paradise, wherein they should have all sensual pleasures, and enjoy women.

4. All other writings are of later date than the Scripture: they are all but of yesterday in comparison to *Moses* writings. This Antiquity of *Moses* writings is thrice together urged by our Saviour, *Mat. 5. 21, 27, 33.* *It hath been said by them of old time*, and the Scripture is called, That which was from the beginning, *1 John 1. 1.* And this Antiquity of *Moses* writings is confessed by all heathen writers (of note) themselves. As many worthy writers have urged out of *Tertullian*, *Eusebius*, *Justine Martyr*, and *Du Plessis* quotes the particular sayings of the heathens out of their own books, too large to transcribe. And *Moses* writings contain the summe and substance of all other Scripture; and the New Testament is founded upon the Old, and so in some sence all may be termed as Ancient as *Moses*; *John 5. 46, 47.* *Moses* wrote of Christ: and the Covenant of Grace is in his writings, and they are called, The Gospel, *Gal. 3. 8.* *Heb. 4. 2.* you see, there is no other Rule.

The Third Argument.

3. The gift of miracles, and working wonders,
which

which was given to those that have asserted, maintained or written the doctrine of the Bible. This shews their heavenly descent and Divine parentage, and proves them to be the Off-spring of God.

This Argument we find proceeding out of the mouth of Scripture in defence of it self, *John 14. 11.* Yea, and thus Reason dictates to the mindes of the people that heard Christ, when they saw his miracles, *John 7. 31.* *When Christ cometh will he do more Miracles than these?*

Moses, Joshua, Elijah, Elisha, Daniel, Christ, and his Apostles, could all work soul-astonishing Miracles, or rather, God by them did all these things.

You have heard of the drying up of the Red sea, of the cutting off of the waters of Jordan, of the standing still of the Sun, of stopping the mouths of Lions, of making the blinde to see, the lame to walk, the deaf to hear; you have heard of healing the sick, cleansing lepers, raising the dead, casting out of Devils, *Mat. 10. 8.*

The Strength of the Argument:

1. They were real: False miracles stand onely in appearance, they have no substance or solidity in them: as the miracles that inchanters do, they are but *φαντασμα*, only appearances, and shadows; as if they give money, 'twill afterward prove but dry leaves: and such were the miracles of the inchanters of *Egypt*: but look upon the miracles of *Moses*; they were solid: as the *Manna* from heaven fed the people many years

the water that came out of the rock did refresh them: the plagues of Egypt were real; they felt them, and the first-born were really smitten, and dyed, and Pharaoh, and his chariots, and horsemen were drowned, they sank like lead in the mighty waters. The miracles also of Christ and his Apostles were real; the blinde, and lame, and deaf, and dumb, were really restored.

2. They were incomparable miracles: such as none other could work, but those that wrought them to confirm the Scripture. Neither the Devil, nor any Magicians, nor Sorcerers, could ever come near them. They are works besides, or contrary to the course of Nature, and second causes, and therefore done by the power of God onely, *Exod. 8. 18, 19. The Magicians could not.* Then they said, This is the finger of God. Yea, the Magicians could not save themselves from the lash of Moses's miracles, *Exod. 9. 11. The boys were upon the Magicians. Elymas the Sorcerer was struck blind, and groped for some to lead him, Acts 13. 11.* Yea these Miracles converted many Witches and Conjurers, from their Sorceries, and made them burn their books, and acknowledge Christ, *Acts 19. 18, 19.*

3. They were famous publick miracles, not done in corners, but on the house tops; not as many false miracles are done before two or three, and told to many; but they were done before many thousands. Moses his Miracles were done in the presence of a great King, and all his wise-men, and his enemies, *Exod. 7. 10, 11.* So Christ, and his Apostles, in the face of their very enemies,

mies, in the sight of the Sun, and the presence of all the people, *Acts* 2. 22, 23. *chap.* 4. 16. So the standing still of the Sun, the Mannah from heaven, the water flowing out of the rock; So *Elijah* and *Elisha*'s miracles were done openly before a multitude of witnesses.

4. They are approved Miracles; owned and confirmed by the Confessions and Acknowledgements of the Enemies of the Scriptures, *John* 11. 47, 48.

1. The Miracles of *Moses* are acknowledged and revered by the most Ancient writers. *Artabanus* an Heathen reporteth, That the King of Egypt required of *Moses* signs, and that thereupon he turned his staff into a serpent; that he smote the river *Nyle*, and made it overflow; that he smote the earth, and it brought forth venomous flies, next froggs, then grass-hoppers, afterwards other strange things. The same things are written by *Demetrius*, *Eupolemus*, Greek Historiographers; and also *Diodorus Siculus*, and many other. *Strabo* saith, That he reproved the people for worshipping visible Gods, and therefore was cast out, and his people with him; one of them saith, That he said he received his Laws from a God called, *Jah*; *Numenius* the *Pythagorist* saith, I have read the life of *Moses* in histories of credit; and he wrought great miracles before the King of Egypt; and certain Magicians, *Jannes*, and *Jambres* would have done the like, as *2 Tim.* 3. 8.

2. The Token that God gave to *Hezekiah* (the going back of the Sun) was registred in the

*Vide Du
Plessis, &
D. Prefat
upon the
Attrib.*

the Chronicles of the Babylonians, and of the wise men of Persia, as *Dn Ptolemy* affirmeth.

3. The Miracles of Christ are also confessed by several Jewish writers, who were his enemies. *Josephus* writes thus, who was born but five or six years after Christs suffering, In the time of *Tiberius*, there was one Jesus a wise man (if a man) who was a worker of great miracles. What need we any further witness? *John* 9. 29, 30, 31, 32, 33. *Why, herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened my eyes who was born blind.* So if any ask whence the Scripture is, in defence whereof so many matchless miracles have been wrought? I answer, Hath God wrought wonders in defence of it, and know you not from whence it is? Marvellous stupidity! Stupendious blindness!

The fourth Argument.

4. The Prophecies of Scripture: they shew that whoever was the Author of it, he saw many great events and alterations in the world, whiles they were yet secret, and wrote them down in his book, while as yet there was none of them, *Gal.* 3. 8. *The scripture fore-seeing, &c.*

This is one of the ways by which the Scripture confirms it self to the Sons of men. Tis a Scripture-Argument, *Isai* 41. 22, 23. *Shew us the things to come, that we may know that ye are Gods.* As concerning *Abrahams* having a son of barren *Sarai*: concerning the deliverance of Israel out of

Egypt : concerning the building of Jericho : concerning the birth and acts of Josiah : concerning the seventy years captivity : concerning the building of the Temple again : concerning Jesus Christ, hundreds, yea, thousands of years, before things came to pass.

Objection.

But what difference is there between the Prophecies of Scripture, and the Predictions of South-sayers ?

Solution.

The difference lies in four points.

1. Scripture Prophecies are particular, not general. *Abraham* and *Sarah* are named : *Jericho* named : *Josiah* named many years before he was born. You have it *1 Kings 13. 1, 2, 3.* *A child shall be born, Josiah by name.* He names the very man that should perform it. So *Syrus* is named in the Prophecie concerning him, and that about an hundred years before he was born, and probably, before his parents were born, who were at liberty to have given him another name. *Isai 44. 28.* *Chapt. 45. 1. 4.* Thus you see Scripture Prophecies are particular, not general.

2. Scripture Prophecies are plain and perspicuous : For all circumstances are set down according as they came to pass : They are not obscure and ambiguous, like the Delphian Oracles, which a man might construe any way. This was one of those doubtful Oracles,

Ibis, redibis, nunquam per Bella peribis.

The same words will bear a contrary sense, if you put *redibis* and *nunquam* together,

Ibis, redibis nunquam, per bella peribis.

But Scripture-Prophecies are not so doubtful and uncertain; there can but one sense be fastned upon them: as that about the building of *Jericho*; the captivity of Israel; the building of the Temple; the coming of Christ; the destruction of Jerusalem, &c. The Scripture foretold plainly, and without equivocation, that Christ should be God, should be the Son of God, and that he should be man, and born of a virgin; that he should come out of the Family of the house of *David*; that his own Nation should reject and execute him; that he should be born in the place, and at the time that he was born. The time of Israel's bondage in *Egypt* was set, viz. four hundred years; the time of the Captivity was punctually set, viz. seventy years; the time of Christ's coming in the flesh was set, viz. when the Scepter departed from *Judah*, Gen. 49. 10, 11.

This Prophecy was punctually fulfilled at the time limited, *Mat. 2. 1. Jesus was born in the days of Herod the King.* This *Herod* was a stranger, and of another nation, and he cut off the line and house of *Judah* from the Government of *Jerry*, and established himself Governour, and King over them; and thus the Scepter departed from

Judah,

Judah; which Scepter or Government came in, in the person of King *David*, and went out in the person of *Hircanus*, whom *Herod* slew, he being the last King of *David's* race. As *Josephus* a Jew reporteth; and is confirmed by other grave Historians of those times.

We conclude then: That Scripture-Prophecies are plain, and certain, and punctual, setting the time, and place, and other circumstances, without any equivocation, ambiguity, or prevarication; and herein they excel all the Predictions of Willards, South-sayers, Prognosticators, or any humane Fortune-Tellers.

I will add one more point of difference betwixt the Prophecies of Scripture, and all other Prophecies whatsoever, viz.---

3. Scripture-Prophecies are comprehensive, of a vast and large extent: They comprehend and fore see matters of hundreds, yea, thousands of years, yea, of all Ages from the beginning of the world to the end of it: which proves them to be above the reach of Nature, and Natural causes. The Scripture Prophefied of the Egyptian bondage, and the time of its continuance, viz. four hundred years; and it Prophefied of Christs coming two thousand years before it came to pass; yea, they comprehend all matters that are, or shall be to the end of the world: It Prophefies what shall be in the last days, 2 Tim. 3. 1. Rev. 1. 19. *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.* Rev. 10. 6, 7. *There should be time no longer,* &c. I suppose no South-sayer ever pretended to such a comprehensive prophetic.

Here

Here I will answer on Objection.

Objection.

But you speak of the Prophecies of Jacob, the miracles of Moses : these are all in ancient time (as you say) and therefore out of memory ; and it might be some feigned story ; and if done, they were done long ago : They that saw them are all swept away, and who can say, they were so indeed ? Bibles may be changed for ought we know, in all this time.

Solution.

I Answer, First, *Moses* left his writings in the Church, as a Monument of all Passages in his time ; and so *Joshua*, Josh. 8. 30, 31, 32. which the many thousands of Israel would never have owned as a Law from heaven, if they could have disproved a tittle of it ; for many of them were enemies to the Law, and hated it, and brake it.

2. The Prophets (after *Moses* many hundred years) confirm the books and Doctrine of *Moses*, by Doctrine and Miracles.

3. Christ, and his Apostles confirm *Moses's* writings by their Doctrine and Miracles.

4. The Heathens themselves confirm the truth of them by their writings and histories, as is before shewed, they recorded *Moses's* miracles in their own books.

5. Many thousand Martyrs have sealed the same with their blood.

6. We have the Testimony of the whole Church in all Ages, that these are the very writings of *Moses*, and the Prophets, and the Apostles; who have ventured their salvation upon the Bible, and therefore would not suffer it in any age to be changed. Jews and Christians consent about the Books of the Old Testament: Papists and Protestants about the substance of the New. Yea, we have the universal consent of all Christians of never so different opinions; who dare not say the Bible is changed, though it opposeth their opinions; and they are pinched with the Authority of it.

7. 'Tis impossible the Scripture should be changed or Adulterated. For

1. How hard is it to suppress or change the Books of any Humane writer, yea the most wicked Books that are? and God is more able to preserve his writing than man. Here I might enlarge; but I restrain my conceptions on purpose.

2. 'Twas the Jews Principle, to chuse rather to die an hundred times over, than to suffer the Law to be changed in the least, as *Philo* witnesseth: yea, tis famously known of the Jews, that they were more zealous of the Words, Letters, Syllables of the Law, than of the sense: and Christ witnesseth of them, that they prized the Scripture so highly, that they thought to have eternal life in them, *John* 5.39. and though Christ frequently corrects the false Glosses put upon the Scripture, yet he never faults the Text. And in *Pauls* time they were perfect, and not changed. (Text) *2 Tim.* 3.16, 17.

3. Since

3. Since the Apostles days (who published the Scriptures throughout the world, and were careful to commit them to trusty hands when they dyed, *2 Tim. 2. 2.*) they cannot be changed or corrupted : for the friends of the Gospel have been living (by Successions and Generations) ever since : the Church hath never been utterly extinguishd, *Mat. 16. 18. chap. 28. 20.* Now though the enemies of Christ might seek to deprave the Scriptures, yet his friends would not consent to it ; but have kept their Copies or Bibles unspotted : and besides, the whole world would hear of it, it could not be kept secret, if once attempted.

Objection.

But the Pope hath changed them.

Solution.

I Answer, Tis both false and incredible that the Popes should have depraved our Bibles.

1. Our Bibles are the greatest Engines in the world to batter down Popery : and surely if he had changed them, he would have expunged all those Texts which make against him and his cursed Traditions.

2. The Pope labours with all his might to keep the Common people from vulgar Translations of the Scripture into a known tongue, lest the people should discover his Abominations ; which he need not fear, but that he knows he cannot deprave

prave the Fountains if he would, nor destroy any one Book of Scripture.

3. Though the Pope had some Original copies at the time of the Romish Apostacie, yet he had not all Original copies of the Bible: But the Protestants that separated from Rome, had also several Greek and Hebrew Copies in several places of the world; as is clear to experience: for how should we have English Translations without Original Copies? Yea our Translations agree with those Transcripts, which the Grecian Churches, and other Churches had: And if we have no Originals, why do not the Papists object it against us, who have left no stone unturned to destroy our Religion?

4. The Bible cannot be changed without an Universal consent of the whole Church, of every Christian that hath a Bible; which is impossible to obtain.

Suppose such a design should be attempted in England, a man should finde it as easie a task to put the Sun out of the firmament, as to perswade all the Christians in England (much less all the Christians scattered up and down in the whole world) to consent to the wronging or mangling of any part or book of the Scripture.

Yea, suppose such a wickedness should be attempted in this tower, a man might as easily pull down the pillars of heaven, as gain the consent of every Christian in the town to the Embasing or Corrupting of the Bible in any of the Essentials of Christianity. Or if all should be thought so wicked; yet there having been alwaies different Opinions in the Church, they could never agree
which

which part should be taken away : that Book or Text making for one side which is against the other, and what advantage could one party have against the other, more than a just charge of adulterating or changing the Scripture ?

See then, the shamelesse impudence of those that would insinuate into the Minds of men, that the Pope hath corrupted the Scripture, and that the Protestants have no other Copyes of the Scripture, than what they had from the Pope : when 'tis famously known, that the Pope is so far from delivering his Copyes to the Protestants to be translated into English, and other Languages, that he rather useth all his Power and Policy to keep the Scriptures from being divulged or translated in any Mother tongue. Therefore it is evident that the Protestants translate the Bible out of their own Copyes which God hath preserved among them, not out of Roman Copyes ; Wick- See Ful-
leif, and Tindal, as I remember, and other blessed leys Abel
Martyrs, laboured in this blessed work. Rediv.
and Mr.
Fox his
Marr.

But Satan is loose in *England*, to root up the Foundation, and the Authors of this Lye against the Scriptures, have made the same Objections against the godly Ministry of this Nation ; Hells Collier hath printed the Objection : The Lord rebuke him ! So much to the fourth Argument.

There are two more Arguments remaining. I shall be brief in them, because I have been long in handling the four first.

The fifth Argument.

5. The End and Aim of the Scripture, It shews from whence they are ; The end of this writing is the Glory of God: It abaseth Nature, advance-
 eth the Grace of God; and therefore 'tis from God. The Pen-men (or Hagiographers) seek not their own praise, but the praise of God. *Moses*, and *David*, and *Solomon*, and *Paul*, write their own miscarriages; *Moses* seeks not the pre-
 ferment and glory of his own Tribe: He doth not deliver the Scepter to his own Tribe, but in his Prophecies he speaks worse of the Tribe of *Levi*, than of any other, *Gen.* 49. 5, 6, 7. There is an incomparable Spirit of Self-denial, and holy Can-
 dour, to be found in the Secretaries of Heaven; yes they do not only debase themselves, but all flesh, that God only may be exalted. *Psal.* 62.
 9. *Gen.* 6. 5. *1 Cor.* 1. 31. That according as it
 is written, he that Gloryfieth, let him Glory in the
 Lord. *1 Cor.* 10. 31. Do all to the Glory of God.
 Yea how ready they were to lay down all their
 Liberties and Lives, so God might be Glorified.
Phil. 1. 20. They could design no worldly pre-
 ferment by following Christ, for he told them
 plainly, his Kingdom was not of this world, yea
 Bonds and Imprisonment did abide them, and
 the whole world frowned upon them, yet they
 were ready not only to be bound, but also to dye
 for the Name of *Jesus of Nazareth*.

The Sixth Argument.

The nature and properties of the Scriptures sheweth from whence they are. As, 1. Their holiness; They call upon men for conformity to the Divine nature. They are called, Holy Scriptures, 2 *Tim.* 3. 5. 2. Another property is their purity, there is nothing unholy in them, it hath no mixture of uncleanness, *Psal.* 19. 8. 9. 3. Moral writers allow unnatural uncleanness, and call that Vertue which is Sin; *Plato*. They commend Envy at unworthy men, and lightness of talk, and Pride in a mans owngifts; *Aristotle* calls it *μεγαλοψυχία*, or, a judging of a mans self worthy of great things when he is so, contrary to the Christians principle, *Luke.* 17. 10. *Seneca* commends that as a vertuous resolution in *Cato*, rather to lay violent hands upon himself, and destroy himself, than to fall into the hands of *Cæsar* his enemy. The Author of the second book of *Maccabees* commends one *Razis* a Jew for killing himself, 2 *Macc.* 14. 41. &c. *Mahomet* gives out that he had license from God to know any woman that he would. By these examples it appeareth, that other writings are not comparable with Scripture for purity. Dr. Pres-
ty: There's drossie, and Scum, and refuse in them all, the best of them. 3. Another property is their power and efficacy: They are able to search the heart, which nature it self teacheth, is proper to God only, *Joh.* 4. 18, 19, 29. Yea, they can shew a man such things in his heart, as he himself knew not to be there, before the Scripture re-

revealed them to him, as in *Hazaels* case, 2 *Kin.* 8. 12, 13. and *Psal.* 19. 12. They can search all hearts in all ages, they know the thoughts a far off: They know what men will think, thousands of years before they are born; *Moses* wrote what our thoughts are, and what all men thoughts are, and shall be; and this is proper to God only, the searcher of hearts, and men could not do it without intelligence from Heaven, and notice from God. Again: They are able to terrify men, with its threatnings, to comfort them with its promises; yea to convert their Souls, to make a marvellous change and alteration in the Spirits, Thoughts, Dispositions, and Inclinations: yea a super-moral Conversion: where morality ends, and can reach no farther, there the Scripture begins many times: That which moral Principles and Philosophy cannot do, this is easy to the Scripture, as in *Pauls* case, he was morally honest before his change, *Phil.* 3. 4. &c. *Mat.* 5. 20. This is all from God. 4. Another property is, Authority: what high language, and in what majestique stile the Scripture speaks to all sorts and degrees of men in the world? It speaks like God; Its voyce is as the voyce of God; with what God-like Authority they call for attention! *Isay* 1. 2. *Psal.* 2. 10. what terrible threats it denounceth! *Mat.* 7. 13, 14. *Mat.* 18. 7. *Mark* 16. 16. *Psal.* 9. 17. what questions it puts to the Conscience! *Jer.* 4. 14. *Ezek.* 22. 14. *Ezek.* 18. 25, 31. *Mat.* 23. 33. 1 *Pet.* 4. 18. what Creature could invent such questions before the Scriptures were written? what God-like Ironies, and majestick Taunts are in

it? 1 R. 18. 27. *Judg.* 10. 14. *Ezek.* 28. 3. *Eccl.* 11. 9. *Amos* 4. 4, 5. Thus God laughs at wilful man, *Prov.* 1. 26. *Psal.* 2. 4. 5. Another property of the Scripture, is super-natural Conception, or Invention; As besides the Prophecies, many deep mysteries concerning God and Man, which Nature could not find out. Man could never have thought of the mystery of the Trinity, the mystery of God manifest in the flesh, the mystery of Regeneration, the mystery of self-denial, of Contempt of the World, and of Union, and Communion with God in this and another World. Man can hardly understand them when reveiled; much lesse could he invent them before they were reveiled from Heaven. *Mat.* 16. 17. 1 *Cor.* 2. 13, 14. 6. Another property of the Scriptures, is contempt of the proud, not of the humble (as the fashion of the world is) but the proud contempters of God; A slighting and undervaluing of the highest hairy Scalps that go on still in wickednesse, *Ezek.* 3. 27. *He that beareth, let him bear, and he that forbeareth, let him forbear.* chap. 20. 39. *Go ye, serve ye every one his Idols, and hereafter also, if ye will not hearken to me. q. d.* Change Masters when you will; I can have Servants enough if you were in Hell. *Hos.* 4. 17. *Ephraim is joynd to Idols, let him alone.* *Rev.* 22. 11. *He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still, &c. q. d.* The greatest King under Heaven, shall know that I value him no more than dust, if he will be wicked. These are terrible and high sayings of God. The Sharpnesse, and Highnesse, and Majesty of these Expressions, declare the Scriptures

to be a writing by themselves, full of Authority and preheminance, and framed by that God, before whom all Nations are but as the drop of a bucket, and who taketh up the Isles as a very little thing.

Now to the Application.

Use I.

1. Inference ; Are the Scriptures from God ? Then gather from hence

1. The distinction betwixt the Author, and Pen-men of the Scripture. The Pen-men are not the Authors. *Moses*, and *David*, and *Solomon*, the Prophets and Apostles wrought the Scripture ; But not in their own Names or Spirits. I have proved that God is the only Author, and Inditer, or Inspirer of them : But the Secretaries were holy men of God. 2 *Pet.* 1. 20, 21. *Holy men of God were moved by the Holy Ghost.*

The Holy-Ghost was the Father of Christ Incarnate : But the blessed Virgin *Mary* was the happy Instrument that brought him into the world. *Luk.* 1. 34, 35.

2. The Plainness of the Scripture : when God speaks, he speaks plainly and profitably. God would never give a dark obscure rule, which none can understand. 'Tis called a light which shineth in a dark place, 2 *Pet.* 1. 19. 'Tis plain and clear in it self, though the natural man discerns it not. 'Tis true, some things are hard, but to whom ; to the ignorant, 2 *Pet.* 3. 16. There are difficulties in some places ; but in other places all

all is made plain, if necessary to Salvation. He that cannot understand it must blame himself; *Sr. Austin* saith, If I do shew a man a Star with my finger, and he hath a weak sight, and cannot see it, let him not blame my finger, but his own Eye-sight.

3. The Universal Rule: The Scripture is written to all men of all Ages and Conditions, directs every reasonable Creature, *Mark* 16. 15. to all Nations, *Mat.* 28. 19. both Jews and Gentiles, *Act.* 2. 39. They are written for the benefit of former times, and present Generations. *Ro.* 15. 4. *1 Cor.* 10. 11. *Ro.* 4. 23, 24. 'Tis written for all men, *Act.* 17. 30. *Isay.* 8. 20. *Gal.* 6. 16. Those that are Enemies to God, it directs them to Peace with God, and to the means and terms of Peace; It directs them to the Peace-maker, and to the Conditions of Peace, Christ, and Faith, and Repentance; And those that are reconciled, it directs them how to love and obey God, how to worship God, how to hate Evil and do Good, and to love one another.

Here's direction for all Ranks and Conditions of men; It directs what to believe, and what to do: Here's a Rule for Magistrates, Ministers, *Credenda & agenda.* Church-Members; For the un-Married, and Married; For all Families of the Earth; For all the Relations in a Family; For Husband and Wife; For Parents and Children; For Masters and Servants; For Prosperity and Adversity; For Life and Death.

4. The sufficiency of the Scripture, both to direct men, and to maintain its own Authority; God is perfection it self, and therefore cannot write

write imperfectly; *Psal.* 19. 7. 2 *Tim.* 3. 17. *Rev.* 22. 18, 19.

1. It needs not Church-Authority, to make it a perfect rule. Some Papists have spoken very blasphemously of the word of God. The President of the Council of *Trent* saith, the Scriptures have no more Authority, than *Esops*-fables, without Authority from the Church of *Rome*. The question is not what Authority the Church doth give to the Scriptures, but what Authority they have in themselves; But if they do believe the Scriptures themselves, what is it which makes that Church of *Rome* to believe that the Scripture is the word of God? If I must believe it, because the Church believes it, upon what grounds must the Church it self believe it, but upon the Scriptures own Authority; And if the Authority of the Scripture be the Churches ground of faith, why may it not be mine also? Again, what Authority hath the Church to judge of Scripture, till it be known to be a true Church, which cannot be known but by the Scripture? Besides, which was first, the Scripture, or the Church of *Rome*? The Antiquity of the Scriptures gives it more Authority; Moreover the Scripture is the foundation of the Church, and therefore it needs not its testimony, but the Church cannot stand without the Scriptures testimony; *Eph.* 2. 20. When we believe, let us not believe for the saying of the Church, but for the Scriptures themselves, for they are from God.

2. It needs not traditions of men to make it perfect: to teach Traditions to be necessary, is to affirm that God left his word imperfect, and

man makes it perfect; *Mark. 7. 7, 8. &c.* Let me aske the Papist, did God forget to set down in his word, St. *Peters* Successors, Invocation of Saints, Prayer for the dead, Popes Pardons, &c?

We deny not but the Apostles might keep in memory many excellent speeches and sayings of Christ (as that in the *Acts*, *Act. 20. 35.* Remember the words of the Lord Jesus, how he said, Tis a more blessed thing to give than to receive) But if there be any Tradition that for substance is not to be found in the word, that we reject, because the Scriptures are sufficient. What saith St. *Augustine*, I seek it in the Gospel, if I find it not there, where shall I find it?

Use. II.

2. *Terrors*, to all enemies of the Scriptures; If they be from God, he will revenge all the wrongs and injuries done against his own word; He will be an enemy to all their enemies, and takes all as done against himself; *Malachi. 3. 13, 14. Rom. 9. 20. Jude 14, 15, 16.*

Then woe to all Disputers against Scripture, as *Alexander*, and *Porphiry*; And woe to all Persecutors of Scripture, as *Pharaoh*, *Antiochus*, *Dioctesian*, *Herod*; and woe to all wretches of Scripture, as the Devil, and the Scribes, and Pharisees, who turned the Scripture against Christ himself, *2 Pet. 3. 16.* And woe to Revolters from Scripture, such as *Judas*, *Julian*, *Demas*; and woe to all wicked and ungodly men, who abuse the Scriptures, and neglect the great salvation revealed in them, *Heb. 2. 3.*

Use. III.

3. *Consolation*; Here's comfort to all the friends of this book, to all good Christians. Is God the Author? Then you are upon sure ground, God cannot deceive you; All the promises, and all the privileges are sure, and cannot, will not fail you; 2 Cor. 1. 18, 19, 20. Hath God promised you a Saviour, a Comforter, grace, and glory, all good things? All is sure to you; It is impossible God should lye; Here's your comfort in life, and in death. I must not stay upon it.

Use. IV.

4. *Exhortation*; It is from God; then do your duty to the Scripture, as unto the word of God; In all things behave your selves towards it, as to God himself speaking to you, in it; This was the praise of the *Thessalonians*, 1 *Thes.* 2. 13. See that you reverence and honour it as the word of God, love it, and delight in it as the word of God, as your treasure and joy; See you contend for it, plead and contend for it, attend upon it, read it, hear it, meditate on it, lay it up in your hearts, and the hearts of your Children, and Families; Believe every word of it, as you believe God, believe all things written in it; Trust and confide and hope in it, and depend upon it, as the word of God, as a sure foundation; Trust and venture your dear Souls and Eternity upon it, and say as *Hester* in another case, *If I perish, I perish*; If the Scriptures perish, I am content to perish

perish with them ; Reckon upon it as your only All-sufficient rule , as a sure word, a surer ground than the word of an Angel , than a voice from Heaven , than the verdict of a man risen from the dead ; Surer than the best motion within you , and the bravest suggestions under heaven ; Use them as the Basis and Rule of motions , and above all obey them ; Do whatever they command you , refuse to do whatever they forbid you ; Happy are yee if yee do them.

I Joh. 5. 7. *These three are one,*

The third Principle.

Doct. *There are in one God three persons ; The Father , Son , and holy Ghost , are one God. He that is called (Word) in my Text , is called (the Son) in the form of baptism ; Mat. 28. 19. And the witness of these three is called by St. John , the witness of God , 1 Joh. 5. 9. This is the witness of God ; So (in St. Johns opinion) the witness of the Father , is the witness of God ; So the witness of the Son , and holy Ghost , all three are God , and their witness , the witness of God ,*

I will endeavour to open this mystery in five Propositions. I will shew you ,

1. What is meant by (Person.)
2. That the Father , Son , and holy Ghost are Persons.
3. That every of these three Persons are God,
4. That these three Persons are not three Gods

Gods, but one God.

5. That these three, are not one Person, but three several and distinct Persons, so that one cannot be the other; Every one of them is a Person by himself, not confounded with any other.

Proposition I.

The first thing proposed is, to shew you what I mean by Person. I mean thereby--- A single and reasonable Substance, subsisting of it self, without Division or Communication.

I will open the Description, because it is an Introduction to that which followeth.

1. A Person is a Substance; 'Tis not an Accident, or Quality, or Attribute, but a Substance it self; Angels, and Souls, and Bodies, and all particular Creatures, are Substances; much more God himself who gave them Substance, and so the Persons of God.

Eus singu- late. 2. A single Substance, subsisting of it self: It could not be a Substance, without single subsistence; for Logicians thus define Substance, *Substantia est Ens per se subsistens*, Substance is a thing in being, which subsists of it self. An Accident subsisteth by another thing, for it is not a Substance in its self, but in another: every Accident is in some Substance, as white, or black, (being Accidents) have no single subsistence. The Sun, and Moon, and Stars, are single Substances, though not Persons, because they subsist every one in its self, not in its Fellow: So other Creatures, Men, and Angels, &c. But the Humanity of Christ hath its subsistence in the
second

cond Person of the Trinity, and is therefore no person of it self, because it hath no subsistence of it self.

3. A Person is a Substance without Division or Communication; it can neither be divided into more, nor communicated to other; It is not a bare Substance, but more, it is a Substance subsisting with such a property, and in such a manner, that it cannot be another than it is, nor more than it is. A Person is not communicable, as the Essence is; The nature of things is communicable to all of that kind: The Nature of man, is common to all men, the Nature of Angels, common to all Angels: So the Essence and Nature of the Divinity is common to all the Persons in the Deity; but the Persons are not common. For Instance, *Peter* and *Paul* are two Persons, they are both Substances subsisting: But *Peter* is in such a manner *Peter*, that he cannot be *Paul*. So the Father, Son, and Holy Ghost, are Persons, subsisting of themselves, but the Father's Person is in such a manner his Person, that it cannot be the Person of the Son, nor Holy Ghost, &c. *Zanchy* saith, a Person is, *Substantia individua, & incommunicabilis*, an individual, and incommunicable Substance. *Wollebinius*, *Substantia proprietate incommunicabili ab alia different*; A Substance that differs from all other by some incommunicable property.

4. A person is a reasonable Substance; and so it hath life, and understanding, and will. A Book, or Board, or Stone, cannot be a person, because its dead, hath no life; A Beast, a Tree hath life, and yet cannot be a person, because it wants reason, hath neither under-

vide Dr.
Pridcaux
his Lecti-
ons et
Quest.

standing, nor will: every thing that hath life is not a person.

And this is one reason (as Zanchy notes) why the Latine Churches do call the Father, Son, and holy Ghost (persons) rather than (Subsistences or Hypostases) viz. Because things without life and reason, may be called Subsistences; Stones, and Beasts are Subsistences, so the Sun, and Moon, and stars, &c. But nothing can be called a person, but that which hath both life, and reason.

Hence also the Grecians themselves (as the same Author notes) have imitated the Latines, and have said, *esse unam essentiam, et tria personae*, that is, there is one Essence, and three persons; And the very phrased is consonant to Scripture, and the same thing is every where intended. Hence that Greek word concerning the Subsistence of the Father, and Son, is translated (Person) Heb. 1. 3. *his person*, yea we read of the person of Christ, 2 Cor. 2. 10. *In the person of Christ*, and so in the Greek word, *ἐν προσώπῳ*, in the person; And so the holy Ghost is also in effect called a person, when Christ saith he will send another Comforter, *q. d.* not the Fathers Person, nor the Sons; but another Person distinct from both. Yet this distinction of the persons, is only Personal, not Essential, the Essence of the Father, Son, and Holy Ghost, is one and the same; But the Persons are divers, several, single and distinct; in the blessed Trinity, there is *alius and alius*; but not, *aliud and aliud*; Another, and another person; but not another and another thing. The persons several, but the Essence of all three the same.

Then (according to this description of a person)

when

Zanchy
de tribus
Elohim.
part. 1.
lib. 1.
cap. 2;

when I say the Father, Son, and holy Ghost are persons, I mean, that they are single and reasonable substances, subsisting of themselves, without division or Communication; that is, without Confusion, or mixing of one person in another.

They that cavil at the word Person, discover too much ignorance, and speak like men that know not what Person meaneth; Yet the substance of the God-head is not divided: every person hath the whole God-head, Col. 2. 9.

Mr. Stork calls the three Persons three Substances in his Sermons upon 1 John 5. 7. Yet we must not

divide the Substance, as saith Athanasius Creed. *vollebuis* saith, *Persona est Substantia singularis*. Compend. Theol. *Aristoteles duo facit genera Substantiarum. Tres Personae dicuntur quia Substantiae sunt*, Zanchy.

Proposition II.

The second Proposition is, that the Father, Son, and holy Ghost are Persons.

1. The Father is a person, or substance, subsisting of himself; We read of his subsistence, or person, Heb. 1. 3. Here Christ is called the Image of his Fathers person, to shew that the Father is a person. Hence he is said, to be, to understand, to will, to beget, to send, to act, and work, in many places of Scripture; All which are personal Attributes, and prove him to be a Person. But this no Heretiques deny, that the Father is a substance subsisting of himself, therefore I will not stay upon it.

The Arri-
ans them-
selves, ac-
know-
lege Chr.
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Person,
V. de Mr.
Stack of
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knowl.

2. The Son is, and ever was, a person; even be-
fore he was born of the virgin, or conceived in
her womb, yet before the world was, *John 8.*
58. Before Abraham was, I am; that is, a Person,
besides the Father: and so Christ interprets him-
self, *John 17. 5. And now, Father, glorify me with*
that glory which I had with thee before the world was.
He speaks as another Person to the Father, and
intimates his glorious and Personal being from E-
ternity. Hence he is said, to descend, to take
flesh upon him, *John 3. 13. He came down from*
heaven, even the Son of man, which is in heaven. And
he is said to take flesh, *Heb. 2. 14, 16.* Yea, he is
called the Son of God, the only begotten of the
Father; and a Father and Son cannot be one Per-
son: yea, he ever was Mediator betwixt God and
man, *1 Tim. 2. 5.* which Title and Office prove
him a Person distinct from the Father. Hence, he
is said, to Will, to Know, to Love, to lay down
his Life, to make Intercession; actions of a Rea-
sonable and Single Substance: yea hence, he is said
to Justify, Call, Save, and Rule his people: Yea,
all things come to have subsistence by him, and
therefore he himself must needs subsist of himself.
Col. 1. 17. And he is before all things, and by him
all things consist. See further, *John 16. 27, 28.*

3. The Holy Ghost is, and ever was a Person,
distinct and several from the Father and the Son.
The Holy Ghost is distinguished Personally from
the Father and the Son, *Mat. 3. 16, 17.* The Fa-
ther manifests himself by voice, the Son in the
flesh, the Holy Ghost in the shape of a Dove; again,
John 14. 16, 17, 26. Here Zanchy reasons thus;

Furi

Fieri autem nequit ut idem sit Mittens & Missus : It cannot be that He that Sends, and He that is Sent, should be the same Person. The Holy Ghost did appear in a visible shape, *Acts* 2. and *Mat.* 3. and this shews he is a Person, not a mere Name, or Quality, or Property, but a single Substance. Besides, the Properties and Works of the Holy Ghost shew, that he is a Rational, and living Substance. For he knows secrets, *1 Cor.* 2. 11. foresees things to come, *1 Tim.* 4. 1. gives gifts to men, *1 Cor.* 12. 8, 9, &c. reproves the world, *John* 16. 7, 8, yea, guides men into all truth, *vers.* 13. and in a word, He Proceedeth from the Father, and is therefore not the Father, but a Person by himself, distinct from the Father, *John* 15. 26.

Thus I have proved the Father, Son, and Holy Ghost to be Persons. I shall prove them all to be Eternal Persons, when I come to prove them to be God. Here I should shew you the difference of those Persons in respect of their Order, Properties, and Works. But I omit it at present, and pass to the third Proposition.

Proposition III.

Every one of these three Persons is God. The Father God, the Son God, the Holy Ghost God. Hence, when God is creating man, he saith, Let us make man, *Gen.* 1. 26. *God saith, let us make man.* That is, Us that are God, Us that are able to Create, let Us Create; but Angels cannot create, seeing they themselves are creatures, Therefore, the Father, Son, and Holy Ghost do consult

sult about the making man, So Gen. 3. 22. Chap. 11. 7.

1. The Father is God, John 3. 16. John 20. 17. *My Father, and your Father, My God, and your God;* and John 17. 3. *The only true God.* Many other places might be urged, but all confess the Father to be God, even the *Arians, Sabellians,* and *Macedonians* themselves, who deny Christ and the holy Ghost to be God.

2. The Son is God. He is frequently styled *Jehovah,* and *God,* in the Old Testament, *Isai* 7. 14. chap. 9. 6. *Isai* 40. 3. So in the New Testament, John 1. 1. *The Word was God,* chap. 20. 28, 31. *My Lord, and my God. That you may believe that Jesus is the Christ, the Son of God.* Rom. 9. 5. *Over all, God, blessed for ever.* Tit. 2. 10, 13. *The doctrine of God, our Saviour. The great God, and our Saviour Jesus Christ,* 1 Tim. 3. 16. *God was manifest in the flesh,* Col. 2. 9. That he is indeed so, appears further from his equality with God, John 16. 15, *Phil.* 2. 6. *No robbery to be equal with God.* His Divine Properties, prove his Divine Nature. He is Eternal, before all things, John 17. 5. Col. 1. 17. *Rev.* 1. 8. *Prov.* 8. 22, -- 31. He is Omniscient, John 21. 17. He is Omnipresent; he was in heaven and earth at once, John 3. 13. *Matth.* 28. 20. He is Omnipotent, John. 1. 3. *Heb.* 1. 8, 9, 10. *Heb.* 1. 3. *Upholding all things by the word of his power.* Lastly, Divine Worship is due to him from Angels and men, and that shews he is God, *Heb.* 1. 6. *Let all the Angels of God worship him.* John 5. 23. *That all men should honour the Son, even as they honour the Father.* Men must believe in him, John 3. 16, *Be baptized in his name,* *Mat.* 28.

19. Meet together in his name in all holy service, *Mat. 18.* 20. Pray to him, yea resign their souls to him, *Acts 7. 50.* Lord Jesus, receive my Spirit.

3. The Holy Ghost is God. David calls him God, *2 Sam. 23. 1, 2, 3.* So doth Peter, *Acts 5. 3, 4.* Thou hast lied to the Holy Ghost, not to men, but to God. He hath the name Jehovah given him in the Old Testament. Compare *Isai 6. 8, 9, 10.* with *Acts 28. 25, 26.* *Isai* saith, Jehovah (or the Lord) spake to him. *Paul* saith, The Holy Ghost spake those very words to *Isaiab*; So the Holy Ghost is Jehovah (which seems to be the greatest Name of God) *Exod. 3. 6.* *Psal. 83. 18.*

The Essential Attributes of God are given to the Holy Ghost, Eternity, Omnipresence, Omniscience, Omnipotence. He is Eternal, *Heb. 9.* 14. Through the eternal Spirit. *Gen. 1. 2.* He is every where present, *Psal. 139. 7.* Whither shall I go from thy Spirit? How else should he dwell in all the Saints over all the world? He is Omniscient, knows all things, *1 Cor. 2. 10.* The Spirit searcheth all things. So *John 14. 26.* He is Omnipotent, can cast out Devils and work all Miracles, *1 Cor. 12. 9, 10, 11.* All these worketh one and the Spirit. So *Mat. 12. 28.*

This place is applied to the holy Ghost, both by Mr. Stack and Pistor, Scholia.

Again, the work of Creation is attributed to him, *Gen. 1. 2.* The Spirit moved upon the waters. *Job 26. 13.* By his Spirit he hath garnished the heavens. *Job. 33. 4.* The Spirit of God hath made me. So *Psal. 33. 6.*

Moreover, the same worship which belongs to God, is due to the Holy Ghost, *1 Cor. 6. 19, 20.* We must obey the Holy Ghost, even all that have ears to hear; for he is the Inditer of the holy Scriptures,

ptures, 'Rev. 2. 7. We must be Baptized in his Name, Mat. 28. 19. We must pray to him, 1 Cor. 13. 14. Rom. 9. 1. Compare Acts 1. 24. with 1 Cor. 2. 10. and Acts 20. 28.

Objection.

But the Son is said to be begotten of the Father, and the Holy Ghost to proceed from him; Ergo, The Father only is the first and Eternal God.

*Id. D.
Prideaux
Lect:*

Solution.

I have proved the Son and Holy Ghost to be also Eternal, and before the world.

2. God the Father is an Eternal Father, and therefore his Son must be Eternal. Relatives give being to each other; Father and Son are Relatives. No Father without a Son, and no sooner a Father than a Son: If God be a Father from Eternity, then the Son is a Son from Eternity. God could not be without his Son, no more than he could be without his Wisdom; his Son is his Wisdom, yea, his Eternal Wisdom, *Prov. 8. 23.* and *1 Cor. 1. 24. Christ, the Wisdom of God.*

3. The Holy Ghost is the power of God, *Luke 31. 5.* Therefore an Eternal power; for an Eternal God, cannot be without an Eternal power, *Ro. 1. 20.* Hence the Spirit is called, The eternal Spirit, as before; yea, is called *Jehovah*, which is the proper name of the Eternal God, *Psal. 83. 18.* It comes of an Hebrew Root, or Radix, which signifies Essence or Being. And 'tis plain, The Holy Ghost had a Being before he came down upon

Fundamental Principles.

the Apostles, viz. in time of old, 1 *Pe.* 3. 18, 19, 20. 2 *Pet.* 1. 20, 21. *Heb.* 3. 7, 9.

4. The Father is the first onely in order, not in time or dignity; and here's the Mystery of the Trinity, here it differs from Man, and from the manner of men. Among men, the Father and Son are unequal, and one afore the other, in time also: but not so here; the Son is equal with the Father, and Co-eternal with the Father, *Phil.* 2. 6. So the Spirit, *Heb.* 9. 14.

Proposition IV.

These Three Persons, are not Three Gods, but One God. This is proved out of the Old and New Testament, witnessed by *Moses* and the Prophets, by Christ and his Apostles, *Deut.* 6. 4. *The Lord thy God, is One Lord.* This One God of Israel, was not only the Father, but also the Son, and holy Ghost. For Israel tempted God, *Psal.* 106. 14. and this God whom Israel tempted, is said to be Christ, and the Holy Ghost, 1 *Cor.* 10. 9. *Tempt Christ, as some of them tempted.* *Heb.* 3. 7, 8, 9. *The Holy Ghost saith, In the day of temptation in the wilderness, your fathers tempted me.* So that Israels One God was the Father, Son, and Holy Ghost. *Rom.* 3. 29, 30. *It is One God which shall justify.* 1 *Cor.* 8. 6. *To us there is but One God.* *Eph.* 4. 6. *One God and Father of all;* That is, by Creation; and so not onely, God the Father, but also God the Son, is the Father, *Isai* 9. 6. *The everlasting Father.* And the Holy Ghost cannot be excluded, because he is the Spirit of the Father and Son, the power of the Highest, and was joyned

joyned with them both in the work of Creation, as is before shewed. *1 Tim. 2. 5. There is One God:* and what can be more plain than the words of my Text? *These Three are One.* The reason is, because the Divine Essence cannot be multiplied. It is both Infinite and Omnipotent, and there can be but one Infinite, and one Omnipotent, *John 9. 10, 11.*

These are as it were three Suns, yet but one Light; three Springs, and but one Water: as the Understanding, Will and Memory in man are three Powers and Faculties, yet but one Soul. But these shadows are too dark a representation, *Job 37. 23. Touching the Almighty, we cannot finde him out.* And Chapter 26. 14. *How little a portion is heard of him?* We know not our own souls, and can we finde out God in the manner of his subsisting?

Proposition V,

That the Father, Son, and Holy Ghost, are not One Person, but Three several Persons. Though One God, yet not One Person. The Father a Person by himself; so the Son, so the Holy Ghost. The Father is not the Son, nor is he the Holy Ghost: the Son is not the Father, nor is he the Holy Ghost: the Holy Ghost is not the Father, nor is he the Son. There is a true and real distinction of Person, *Psal. 110. 1. The Lord said to my Lord.* Here's a Person speaking, and another spoken to. *John 10. 30. I, and the Father:* and the Holy Ghost is another from them both, *John 14. 16. Another Comforter.* *2 Thess. 2. 16.*

Now

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Now our Lord Jesus Christ himself, and God even our Father. My Text saith plainly, they are three witnesses, Three that bear record in heaven; and names them particularly; and they are particularly mentioned in divers Scriptures, and put together, as *Mat. 28. 19.* and *2 Cor. 13. 14.*

It appears they are three Persons, by their Personal, and incommunicable Properties. The Father begets, *Psal. 2. 7.* *Heb. 1. 5.* The Son is begotten, by an unsearchable generation, *John 1. 14.* Chapter 3. 16. The Holy Ghost proceeds of them both, *John 15. 26.* Now the Begetter, and the Begotten, cannot be one Person. He that proceeds, and is from whom, cannot be One Person. And it is not the Divine Essence that begets, or is begotten, or proceeds; for every of them must have the Essence of themselves, or else they cannot be God. But this is all to be understood of the Persons, not the Essence: and here is an incomprehensible Mystery, who can finde it out? I will onely note a Similitude which *S. Austin* useth about the Trinity. The Spring (saith he) and River, and a portion taken out of these, are three distinct things: but if any man shall ask, What is the Spring? you answer, Water: What is the River, Water: What is the portion taken out? Water. Again: Come to a Well (saith he) fill three Cups with water, we can say they are three, yet not three waters, but the same water, and three Cups of water. So in the Trinity, there are not three Natures, or three Essences, but three Persons. But to whom shall we liken God? or with what shall we compare him? All things and words fall short of expressing him.

Thus

Thus much against the confusion of the Persons.
Now I will briefly apply the whole.

Use I.

1. *Confutation.* It confutes all Heretiques who deny the Trinity of Persons: Whether Arians, who deny the second Person; or the Macedonians, who oppose the Deity of the Holy Ghost; or the Sabellians, who will have but one Person in the God-head, and the same person, sometimes called the Father, Son, and Holy Ghost. But I have proved against them all, that there are Three Persons in One God, that the Father is both a Person, and also God; the Son both a Person, and also God; the Holy Ghost a Person, and also God.

2. *Caution.* Do not pry too far into the Trinity: Do not search for more than God hath revealed, *1 Cor. 13. 2.* *Secret things belong to the Lord our God.* Its utterly impossible that the shallow conceit of man, should be able to find out these Mysteries any further than God reveals them. You may as soon empty the Sea with a spoon, as comprehend them in your finite Understandings. They are matters of faith, not of sense. The Apostle calls it a great Mystery, that Christ should be God, *1 Tim. 3. 16.* Pray that it may be given to you to know the Mysteries of the Kingdome of God. Peter knew Christ to be the Eternal Son of God (which is a part of this Mystery of the Trinity) and our Saviour tells him, Flesh and blood had not revealed it, *Mat. 16. 16, 17.*

3. *Instruction.* It may teach you to do your duty to the whole Trinity, to every Person in God, viz. the Father, Son, and Holy Ghost. Remember you are dedicated in Baptism to the Trinity, *Mat.* 28. 19.

Duties.

1. Believe in every Person of the Trinity, *John* 4. 1. *Ye believe in God, believe also in me.* And the Holy Ghost cannot be excluded, for he is called in the same Chapter, The Comforter, and whom shall a man confide in, but his Comforter? And my Text saith, *These Three are One*: therefore the Holy Ghost is included and understood.

2. Honour every Person with equal honour and worship, *John* 5. 23. *Even as they honour the Father.* And see what honour Christ puts upon the Holy Ghost, and what punishment he threatens upon those that slight the Holy Ghost, *Mat.* 12. 31, 32. *Yea, how are all men called upon to give heed to the Holy Ghost? Rev.* 2. 7, 11. and how doth the Apostle *Paul* honour and worship the whole Trinity in prayer? *2 Cor.* 13. 14.

3. Own the Trinity in their manner of working, in their Personal Offices. Acknowledge the Father to be Creator; the Son, Redeemer; the Holy Ghost the Sanctifier of the Elect. Though these works be common to all Three, yet the manner of working is proper to each Person; and this different manner of working may be hinted, *John* 5. 17. *My Father worketh hitherto, and I work, &c.* d. My Father's work was Creation, and

mine is Redemption; mine immediately, his mediately, his by me.

It was *Luthers* distinction, That the works of the Trinity are to be considered absolutely as they are God, and relatively as they are Persons. As they are God, the works which they do, are common to every Person; so the Father, Son, and Holy Ghost, Create, Redeem, and Sanctifie together; they work all together; their works *ad extra* are undivided; the works which the blessed Trinity do work without themselves, are done by every Person as really, as by one. Indeed their works *ad intra*, or internal works, are divided, that they cannot be communicated, *viz.* those Personal works which they exercise one to another, are so divided betwixt them, that they cannot be communicated; for onely the Father begets, onely the Son is begotten, onely the Holy Ghost proceeds. But the external works of the Trinity, which they exercise towards the creatures, are not divided, but common to all the Persons, if you consider them as God; so all Created the world, as I shewed, *Gen. 1. 26. Let us make man.* But consider their works relatively, as they are Persons, and so every one works according to his Personal property, the Father, as Father; the Son, as Son; the Holy Ghost, as Holy Ghost: And in this sense, one Creates, another Redeems, another Sanctifies. The Father is of himself, and therefore works of himself: the Son is not of himself (as a Person, though of himself also, as God) but from the Father, and therefore he works from the Father: the Holy Ghost is not of himself, as

son, but of the Father and the Son; and therefore works from them both. Thus the ground of their working, is from the manner of their Subsisting: Therefore we give the Father, the beginning of the work, and the Son, the forwarding and framing, and the Holy Ghost, the effecting, when we consider them as Persons; but when we consider them as One God, and One Essence that cannot be divided, we attribute to all, one and the same work: and we must consider them both ways, and their works both ways, *viz.* as they are God, and as they are Persons, because the holy Scripture doth consider them both ways, and proposeth them to us under this double Consideration: and 'tis perfect reason and wisdom, for man to conceive of God and his works, as he hath proposed and revealed himself and his works, in his word.

The work of Creation is Principally, and immediately ascribed to the Father, *Ephes. 9. 14. 15.*

The work of Redemption is ascribed principally and immediately to the Son, *Eph. 1. 7.*

The work of Sanctification is ascribed principally and immediately to the Holy Ghost, *Tit. 3. 5.*

Yet this is the order of their working: The Father works of himself, by the Son, and holy Ghost. Hence that *Origo rerum*, or beginning of things, (*viz.* The Creation) is properly given to the Father, who is the first Person, not in time, but in order. The Son works from the Father: Hence that *Rerum dispensatio* the Disposing, or Stewarding, or Improving of things, is properly given to the Son, as to the wisdom of the Father, *viz.*

Redemption, and appointment of Offices in the Church, *Ephes. 4. 11.* The holy Ghost works from the Father and Son: Hence that *Rerum consummatio*, the finishing, or effectual accomplishing of things, is applyed to him; as Regeneration, and the effectual communication of all Graces, and Spiritual Gifts, *John 3. 5. Gal. 5. 22.*

Yet this difference is onely *Quoad ordinem sive modum operandi*; non *quoad vim causalem quam exercent*: A difference of Order, not of Power; for every Person works from himself, not from another, in respect of their Divine power; for all are God, even One Eternal power and God-head, as *Rom. 1. 20.* Hence is that *Cooperatio Personarum* which Divines speak of, There is a Co-operation of all the Persons. But the difference I speak of, is onely a difference of Order, and in the manner of Working, whereby every Person (by Eternal agreement) doth work *Secundum distinctam rationem suae substantiae*, according to the distinct manner of his Personal Subistence.

Thus the blessed Trinity must be owned in their Works, and in the manner of their Working, in their distinct Offices, which they have mutually agreed from Eternity to take upon them severally for mans happiness; as One to be the proper Creator, another to be the proper Redeemer, another to be the proper Sanctifier of our Souls. Thus much to the third duty which you owe to the Trinity.

4. Acknowledge the Unity of their nature, as God, even the Unity of Essence: Though there be three Persons, yet there is but one Essence;
we

we must distinguish the Essence from the Person, but not divide it ; and by Essence, I mean the Godhead , or Divine nature, which is One , and cannot be divided ; and by Unity, I mean more than Union ; for Heretiques will grant an Union of the Father, Son, and Holy Ghost ; but when I say Unity, I mean Identity , or Sameness , and Oneness of nature and substance , One real, substantial, and undivided , and Eternal Godhead: There is a difference betwixt the like Essence, and the same Essence. He that hath the like Essence of some one man, hath not the same Essence of that man ; but the Father, Son, and Holy Ghost, are one and the same Essence , one and the same God. There is both *Unio personarum* , & *unitas Essentia* , an Union of Persons, for they are not divided, but joynd together, though distinguished; and an Unity of Essence, for *isla est imparibilis*, the Essence cannot be parted between them, part to one, and part to another ; but to every one the whole Essence , *Col. 2. 9.* to every Person the whole *θεότης*, or Godhead. There is in every Person, *ταυτότης τῆς ὁσίας*, a sameness of Essence, as any may perceive by these Scriptures, *John 14. 10, 11. John 17. 21. John 1. 18. 1 Cor. 2. 10, 11.*

The clearest proof hereof, is the infiniteness of every Person, every one is infinite in Being; but there cannot be many infinite Beings, neither two nor three Essences can be infinite, but onely One ; and therefore the Essence or Beingness of the three, must be one and the same. And this Unity in Trinity *Rabbi Smicon*, a Jew, confesseth to be

be revealed in the Old Testament, and particularly in that Text, *Deut. 6. 4.*

יהוה אלהינו יהוה אחד.

Jehovah Elohem Jehovah Echad.

Here he shews that the first *Jehovah*, is God the Father; the second word, *Elohem*, our God, is God the Son, *Emanuel*; the third word, *Jehovah*, again, is God the Holy Ghost; and the fourth word, *Echad*, that is, *One*, is to shew the Unity of Essence, in the Trinity of Persons, and this is the Mystery in my Text, *There are Three, and these Three are One.*

5. Submit to every Law, and Ordinance, and Precept of the blessed Trinity: look upon those things with a special eye of Obedience, that are commended to you under the reverend name of the whole Trinity. For instance, we are commanded to believe in Jesus Christ, by the whole Trinity; and if we believe not, we give the lie to God the Father, Son, and Holy Ghost; who all bear witness to the Doctrine concerning faith in Christ, 1 *John* 5. 6, 7, 9. Again: we have the Doctrine of Baptism, and the Ordinance of Baptism commended to us by the blessed Trinity, *Mat. 28. 19. Baptising them in the name of the Father, Son, and Holy Ghost.* Moreover: The Office of the Gospel-Ministry, is expressly commended to us by the blessed Trinity; and to slight this Office, is to slight the blessed Trinity. *He that despiseth you, despiseth me, and him that sent me:*
That

That is, the Father, and the Son; the First, and Second Person in the Trinity: And the Holy Ghost is not excluded; for he also commends to the Church, this Office; and wrote the Scripture wherein this office is taught; yea, names himself as the Author and Owner of this Office, *Acts 20.*

28. The Holy Ghost hath made you over-seers, to feed the Church of God, &c. Acts 13. 2, 3, 4. The Holy Ghost said, Separate me Barnabas and Saul, for the work, &c. And when they had fasted and prayed, and laid their hands upon them, they sent them away. So they being sent forth by the Holy Ghost, departed, &c. Those whom men had sent forth with imposition of hands, are here said to be sent forth by the Holy Ghost. So that the Office of the Ministry, is an Ordinance of the Father, Son, and Holy Ghost: and this is that One Law-giver, who hath power to save, and to destroy. Therefore if you love your souls, or your God; if you fear the blessed Trinity, do not despise Baptism, and the Ministry, or any other Ordinance: For if you do, God will require it, the blessed Trinity will engage against you; and it is a fearful thing to fall into the hands of the living God. If a man sin presumptuously against the Lord, Who shall intreat for him?

If a man should sin against God the Father, and God the Holy Ghost onely, here were some hope still, so long as God the Son is become a mans friend to God, and a blessed Mediatour for him: But if a man lose the Favour of Christ too, What will become of that man to Eternity? It is a fearful thing to fall into the hands of the Trinity: a fearful thing to have the Father, Son, and Holy Ghost

engaged to the uttermost against a mans soul. What ever you do, do not sin wilfully and directly against the blessed Trinity. Do not despise that Ordinance, nor speak against that Ordinance, nor neglect that Ordinance, which comes unto you in the name of the Father, Son, and Holy Ghost, lest you perish in your sin, and dye without mercy. Wo to him that striveth with his Maker: and much more wo to him that striveth with his Maker and Redeemer, and Comforter at once.

Therefore take your Bibles, and read, and search, and observe, what Laws and Ordinances are expressly signed with the whole name of the Glorious Trinity; and set your selves with all your might, and all your souls, to the Conscionable observation, and practice of them; that the blessing of the Father, Son, and Holy Ghost, may be upon your souls for ever. Thus much to the third Principle.

John 17. 3.

And this is life eternal, that they might know thee the only true God.

The Fourth Principle.

Doctr. *The God of the Christians is the true God, there is no other God, 1 Kings 18. 39. The Lord, he is the God; the Lord, he is the God. Psal. 18. 31. Who is God, save the Lord? Isai 46. 9. I am God, and there is none else, I am God, and there is none like me. 1 John 5. 20. We know him that*

that is true, and we are in him that is true, this is the true God, and eternal life.

Demonstrations.

1. The Christians God is that famous God of the *Hebrews*, the God of *Israel*, the God of *Abraham*, *Isaac*, *Jacob*, the God of *Moses* and the *Prophets*, the God of the *Jews*, *Rom.* 3. 29, 30. *Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also.* Christ himself professeth that the God which the *Jews* did confess, was his Father, *John* 8. 54. Christ and his Apostles do own that Rule of worship, which God established among the *Jews*, viz. the *Old Testament*, and do prove all their Doctrine by the *Jews Bible*, *John* 5. 46. *Moses wrote of me.* See further, *Acts* 3. 22. to the end.

Now this God of the *Hebrews* is the onely true God, and therefore our God whom we serve, is so. This God hath confirmed himself to be the onely true God, in all Ages, by signs, and wonders, and mighty deeds. This was he that did all the Miracles and Wonders in *Egypt*, *Exod.* 7. 16, 17. *Thus saith the Lord God of the Hebrews, &c.* Of the truth of all those glorious Miracles which God did by *Moses* and the *Prophets*, I have spoken formerly in my discourse of the Scriptures, whereto I now referr you. Onely take notice here, that the *Jews* and we differ not about the Identity and Sameness of that God which spake by *Moses*, and the *Prophets*, nor about the Creator of the world, but about the Mediator, *Jesus Christ*, and about the Persons in this God, which
yet

yet we defend to be the truth, and confirm it by their Bible, viz. the Old Testament. For they and we have one Rule, but they are blinded that they understand it not; they have the true Law of God among them, but they have not kept it, nor observed it as they should, *Rom. 3. 2. Unto them were committed the oracles of God. Acts 7. 38. 53. Who received the lively oracles to give unto us.* And again, *Who have receiv'd the law by the disposition of Angels, and have not kept it.* 'Tis true, the Jews and Christians differ about the sense of their Law, but that Christ gave the true sense, and they a wrong sense of their own Law, appears, not only by a comparison of one Text of their Law with another; but also it evidently appears by those wonderful Miracles, which Christ wrought among them to confirm this Interpretation, *Acts 2. 22. Jesus of Nazareth, a man approved of God among you, by miracles, wonders, and signs, which God did by him in the midst of you, as ye your selves also know.* Yet Jews and Christians agree about the God-head, in opposition to Idols; viz. That there is but one God who made the world; and that this God is the God of *Abraham*, and the same that spake by *Moses* and the Prophets: onely we say, that the same God which spake by *Moses*, spake also by *Jesus Christ*, as *Heb. 1. 1, 2.* Now that the God of the Hebrews is a true God, is confessed by the writings of the wisest Philosophers; As *Socrates, Plato, Seneca*: yea, by the Historians, and Poets; yea, the very Oracles of the Heathens themselves: as *Du Plessis* discourseth at large in his twenty first Chapter, where he proposeth the Oracle of *Apollo*, and a Verse of the Sybils, where-

in they own the Israelites, the Hebrews and their Religion. These Sibyls were ten wise women, which were counted Fortune-tellers, which pretended to know the counsels of their God, or their Idol *Jupiter*, and one of these, viz. the Persian Sybil, wrote six hundred Oracles of the coming of Christ. Thus God hath forced the Devil himself to bear witness to the Truth.

Demonstration 1 I.

2. The Christians God hath all the incommunicable Properties, or Proper Attributes of God, and so hath no other God. His Properties distinguish, and difference him from all creatures. 1. He is the onely Eternal, without beginning, and giving being to all other; and therefore there can be no other, for there cannot be two Eternals, as is hinted in the *Athanasian Creed*. There are not three Eternals, but one Eternal. There cannot be two First-Beings. Thus God pleads for himself, urging his Eternity, *Isai 43. 10.* and Chap. 44. 6. *I am the First, besides me there is no God.* Rom. 1. 20. *His eternal power and Godhead.* He is the onely Eternal. 2. He is infinite, present at all places in the world, and out of the world, at one time, *Psal. 139. 7. &c. Whither shall I flee from thy presence?* Jer. 23. 24. *Do not I fill heaven and earth?* 1 Kings 8. *The heaven of heavens is not able to contain thee.* 3. He is Omniscient, knows all things, and all hearts, yea, thoughts, yea, whatever hath been, is, or shall be. This also is Gods own proof of his Godhead, *Isai 41. 22, 23.* Chap. 44. 7, 8. *I appointed the Ancient people, and the things*

things that are coming, and shall come. Who is he? &c. John 21. 17. Lord, thou knowest all things. Rev. 2. 23. And all the Churches shall know, that thou art he that searcheth the reins and hearts. 4. God is Omnipotent. It is observed by Divines, that Gods Almightyness is expressed seventy times in Scripture, Luke 1. 37. With God nothing shall be impossible. He can Create, and Preserve, and Rule, and Order all things; he can command and check men, and Angels, and Devils, neither is there any God that can deliver in such sort as he can deliver. He can work by means, without means, contrary to all ordinary means, above the reach of second causes. He can out-vye all the false Gods: How did he pose, and put to silence Baal, and his Priests in *Elijah's* time, so that all the people cryed out, He is the God, he is the God? 1 Kings 18. But this Omnipotence of our God will appear in the next Argument.

Demonstration III.

3. The Christians God hath done the proper works of the true God: works that no other could do: works which no Idols or other Gods could do; Psal. 86. 8, 9, 10. Among the Gods there is none like thee, O Lord, neither are there any works like unto thy works. For thou art great, and doest wondrous things, thou art God alone. And mark what is said to the Idols, and false Gods, Isa. 41. 24. Behold, yee are of nothing, and your work of nought, an abomination is he that chooseth you. q. d. Let our works be compared, and let them determine which is the true God; As *Elijah* said in the like case, The God that answereth by fire, let him be God. 1 K. 18. 24. &c. So say

1, the God that can do the greatest works, let him be my God. Consider what works our God hath done : according to his Essence and Being, so is his power : his being is without all limits and restraint, even an unlimited Essence ; and so is his power ; All creatures can do in their kinde : Angels, and Men, and Lions, and other creatures can do somethings which are proper to them to do ; but their beings and natures are limited and bounded, and so is their power. Now he that is boundless and unlimited in his power, must be an unlimited nature, must be God. Now our God is so : what is it that he cannot do when he hath a will to do it ? what works did he perform both in the Creation, and since the Creation ?

1. In the Creation : Who but he hath made the highest heavens which thou seest not, and these heavens which thou seest ? Who but he hath made the Sun, and Moon, and Stars ? He made the earth and the deep sea ; he made the wind, and all the treasures of thunder, snow, and hail : He made thy Soul, and Angels : He made Leviathan, and the crooked Serpent, and he that made one world, is able to make another ; What can he not do ? *Gen. 1. 1. God created. Plal. 149.*

2. *Let Israel rejoyce in him that made him. And Psal. 148. throughout, Praise him ye Heavens, Angels, ye Sun and Moon; Waters, Earth ; Dragons, Deep ; Fire, and Hail ; Snow, and Vapours ; Stormy windes ; Mountains, and all Hills ; Trees, and Cedars ; Beasts, and Cattel ; Worms, and Fowls ; Kings, and Princes, and People ; For he hath commanded, and they were created.*

2. Since the creation : What wonders hath he wrought

wrought in the earth? Who was it but our God that drowned the old world for their disobedience, bringing in the flood upon the ungodly. That smote the first-born in *Egypt*, and made the King of *Egypt* confess that he had sinned? Who was it that drowned *Pharaoh* and all his host that made the Children of *Israel* go through dry land? Who was it that appointed the Pillar of cloud by day, and the Pillar of Fire by night? who gave *Israel* bread from Heaven, and water out of the Rock? who opened the earth to swallow up *Korah* and his Crew, for murmuring against his Ministers? who brought so many plagues upon *Israel*, when they sinned against him? who wrought all those Deliverances in the dayes of *Joshua*, the Judges, and the Kings of *Israel*? whence was *Gideons* Fleece, *Samsons* Jaw-bone, *Dagons* fall before the Ark, *Dauids* Sling, *Mazzabib* Breach, *Elijahs* Fire which consumed two Captains and their Companies, *Elijahs* Translation? whence was that noise of a great Host, which scared the great Host of the Syrians in the Siege of *Samaria*? whence was that wondrous Slaughter of the *Assyrians*, when an hundred fourscore and five thousand in their camp in one night were all dead Corpses? whence was the glorious deliverance of the three Children in the Furnace of Fire, and of *Daniel* out of the mouth of the Lions? whence were those fingers that wrought upon King *Belshazzars* Wall, which changed his Countenance, troubled his thoughts, loosed the joints of his Loins, and made his Knees smite one against the other? and whence was it that none but *Daniel* the Servant of our God, could

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read the writing and interpret it? or why could not the Astrologers, Sooth-sayers, and all the Wise men of *Babylon* do it? *Dan. 5.*

Whence was *Nebuchadnezzars* Lunacy and strange Metamorphosis, who was the great King of *Babylon*, and was driven from men to dwell with Beasts, and to eat grasse as Oxen, till his Hairs were grown like Eagle Feathers, and his nails like Birds claws? to make him know himself, and acknowledge our God, as appears by the event: for when he came to himself he confesseth God, *Dan. 4. 34. &c.* and we read of his Religious decree. *Dan. 3. 29.*

Whence was the conceiving of the Virgin *Mary*, the Miracles of Christ, the Resurrection of Christ the third day, his glorious Ascension, the miracles of the Apostles, the Gift of the holy Ghost, the Conversion of *Paul* by a voice from heaven, the death of *Herod* who was eaten with worms, the suddain death of *Ananias* and *Sapphira*; the Conversion of thousands in a day to the Church, the preservation of the Church in all her states and changes? May we not say, Here is the finger of God. I will not now go back to tell you of the dryness of *Jordan*, of the falling down of the walls of *Jericho*, of Famines, and Droughts, and sudden plenty; of the standing still of the Sun and Moon; of the going back of the Sun ten degrees, and other wonders of our God. We will make this conclusion from them, *Psal. 77. 13, 14. Who is so great a God as our God? Who art the God that doest wonders.*

In what awe of our God have the greatest Conquerors of the world stood? and what dreadful ends

ends have his greatest enemies come unto ? I will give but two instances of two mighty Conquerors, *Sennacherib*, and *Alexander* the great, out of History.

The Scripture tells us what a great Conqueror both of Nations and their Gods, *Sennacherib* the King of *Affria* was, and he thought to trample on our God too, and his people, as you may read, 2 K. 18. 28, &c Thus saith the great, King of *Affria*, Let not *Hezekiah* persuade, saying, The Lord will deliver you, &c. Where are the Gods of *Hamath*, and *Arpad* ? &c. But what was his end ? History will tell you, as well as the Scripture. *Herdotus* saith, The host of *Sennacherib* was miserably discomfited, his state came to decay, his own son murdered him in the Temple of his Idols, the *Babylonians* gathered the Scatterings of his Empire ; and in a certain Temple of *Egypt*, an Image of him was set up, with this inscription,

Vide De
Pestis ch.
21.

ὁς ἐμὲ τὸς ὀφθαλμοὺς ἐκείνους ἑώρα.

That is, *Learn at the sight of me, to fear God ;* and the sum of this report is found in Scripture, 2 K. 19. 35, 36, 37.

Vid. Jos.
Antiq. 1. 3.
cap. 8.

Again : *Alexander* was a great Conqueror, and because some Jews opposed him in point of Idolatry, and building a Temple to *Jupiter*, he went to *Jerusalem* to destroy the Jews ; but when he came thither, *Jaddus* the High Priest, and his *Levites* came out to him, and presently *Alexander* falls down at his feet to worship him, though *Jaddus* came out to make supplication to him, and to treat his favour,

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This was a strange sight; and therefore one *Parmenio*, asked the Conquerour, Why he did so? He answers, It is not the man that I worship, but the God whose Priest he is; and thereupon he was so far from destroying them, that he gave them liberty of Law and Religion, and released them of all Tribute. Thus much of the works of God. *Exod. 15. 11. Who is like unto thee, O Lord, among the gods? Who is like thee? Glorious in holiness, fearful in praises, doing wonders. And Exodus 18. 10, 11.*

Demonstration IV.

4. All other Gods are Idols, false Gods; Images of men, and Devils worshiped under the names, and in the Images of men, or in the shapes of some visible Creatures. All other Gods are Idols; therefore the Christians God is the onely true God. *Psal. 96. 4, 5. The Lord is great, he is to be feared above all gods. For all the gods of the nations are Idols. Isai 42. 17. That trust in graven images, that say to the molten images, ye are our gods; Jer. 16. 19, 20. The Gentiles shall say, Our fathers inherited lies, &c. Shall a man make gods to himself, and they are no gods? Yea, the Prophet Isai gives an elegant description of these Idols, Isai 44. 10, 11, 12, &c. And you know Nebuchadnezzar, King of Babylon, made an image of gold, calls it his gods, and would have all to worship it, Dan. 3. 1, &c. Of all which we may say, as the Apostle taught every where, *Acts 19. 26. They be no gods which are made with hands; But let us come to a closer view of all other Gods or Idols.**

All the gods in the world may be divided into two ranks, either those before Christ, or those since Christ.

I. Before Christ: the Gods of the Gentiles, the *Grecians*, *Romans*, *Barbarians*, *Chaldeans*, *Syrians*, &c. As for those of the *Chaldeans*, *Syrians*, and *Barbarians*, who worshipped the Sunne, and Moon, and Birds, and four footed beasts, the naming of such Gods is sufficient confutation of them, as the Apostle, *Rom. 1. 23*. But those Gods of the wisest Heathens, the *Grecians* and *Romans*, the same wereof have spread over the world for many ages, these I shall prove to be no Gods, but Idols, Images, and Devils.

The *Greeks* and *Romans* differed little in their superstitions. They had both their two sorts of Gods, Principal, and lesser Gods. The *Romans* worshipped twenty Principal Gods, the *Grecians* but twelve of them, viz. *Jupiter*, *Saturn*, *Bacchus*, *Apollo*, *Mars*, *Minerva*, *Diana*, *Venus*, *Juno*, *Ceres*, *Mercurius*, *Vulcan*. Hence the Altar of the *Grecians* was called, Βαυδς τῶν δώδεκα θεῶν, *The Altar of the twelve Gods*: And this is the meaning of their twelve great Gods. They must have a several God, for several occasions and works. A God for Thunder, another for Time, another for Wine, another for Physick, another for War, another for Wisdom, another for Hunting, another for Beauty, another for Riches, another for Corn, another for Eloquence, another for Fire. Yea, they had their He Gods, and Shee Gods, and other fancies: their Cradle Gods, and their Marriage Gods; their Household Gods, and their Garden Gods, &c.

But for their Principal Gods, were they Gods indeed, or Idols ?

i. They were men, yea, the worst of men, and dyed like men, and therefore no Gods. This was the Argument that *Tertullian* and *Justin Martyr* used to convince those amongst whom they lived, viz. That *Juno*, *Jupiter*, *Neptune*, were *Saturns* offspring, and therefore they were men; and if men, then born of men, and their genealogies are recorded by their own writers; yea, they were given to the grossest vices, as Adultery, Theft, Murder, Drunkenness, &c. as their own Poets and Prophets witness; yea, not onely Poets, but their gravest writers, *Cicero* and *Varro*, name their vices. Yea the worshippers of these Gods would shew you in one place a Sepulchre, and in another, a Temple erected to the same God, which shews their rottenness. *Apollo* was their great god, and *Pythagoras* wrote verses upon his Tomb at *Delphos*, shewing that he was the Son of *Silenus*, slain by *Python*, and buried in a place called *Tripus*, because the three daughters of *Triopius* came thither to mourne.

Jupiter was their chief god, their god of gods, and we read of his Tomb, and burying-place, and Epitaph. He was buried in a cave of *Ida*: *Chalimachus* mocks his worshippers for shewing his Tomb, with this Inscription, *ὁ Ζεὺς ὃς Κρόνῳ*, That is, *Jupiter*, the son of *Saturn*. Also *Pythagoras* wrote this Epitaph upon his Tomb in the cave of *Ida*,

Here lyes great Zeus, whom men call, Jupiter.

Now, what absolute contradiction is this, for gods to have both their Temple and Tomb, to be worshipped with prayer in the one, and to be eaten with worms in the other?

Objection.

But these gods could act and speak, and we read of many of their Oracles and Sentences upon several occasions, when men asked counsel of them; as the Oracles of Apollo at Delphos, &c. which shews they were not mere images, but had life in them.

Solution.

They were Devils that gave the Answers, and were worshipped in those images, and under the names of those dead men before mentioned; and when they were asked by their worshippers, who they were? they said in their own Oracles, they were dead men. Apollo was worshipped at Delphos, and when they asked, what he was? the Oracle answers, The son of Latonia; and Esculapius was the son of Apollo, Mercury the son of Jupiter and Maia, &c. as we see in other Oracles. And that they were Devils in the images of men, is attested by many of their own writers, which St. Austin, Du Plessis, and others, prove at large. I will insert one Testimony out of St. Austin, that of *Hermes Trismegistus*, who affirms they are but

De Civitate Dei,
1.8. c. 23.
Du Plessis
c. 22.

made gods. *Alios deos (dicit) esse a summo deo factos, alios ab hominibus, &c.* St. Austin hath a whole chapter upon this passage of *Hermes*: the summe is this. "Man is the Maker of the

“ the gods that dwell in Temples : man then maketh images after his own likeness, whereto he calleth spirits by art of Magick, or else they come into them of their own accord, and foretel unto men things to come : and in very deed (saith he) *Esculapius*, the grand father of *Asclepius*, and *Mercury*, mine own grand father, which are worshipped at *Hermopolis* in *Egypt*, were men, whose bodies lie, the one in *Libya*, and the other in *Hermopolis* : and under their names are worshipped certain Devils, whom I allured and drew into their images. Yea, *Levi* the High Priest of *Egypt*, being asked secretly concerning the original of their gods, told *Alexander*, that all the great gods which the *Romans* called The gods of the greater nations, were all of them men, and bid him to conceal it. I might adde something concerning the falseness, and doubtfulness, and wickednesse of some of their Oracles, and how they require men to Sacrifice their Sons and Daughters, which shews from whence these Oracles came, as the Scripture pleads against them. *Psal. 106. 37, 38. They Sacrificed their Sons and their Daughters to the Idols of Canaan.* So they were Men, and Devils speaking in the Images of Men. The Devils made them to worship dead Men, or rather Devils themselves, speaking in Mens names. That's the first thing.

2. These Gods were many, and therefore false Gods, no Gods : for God must needs be one; And to this not only the Scriptures, but also the wisest of Heathens and Philosophers gave witness; Though the ignorant multitude of the Gentiles, did worship a multitude of Gods, yet the wiser

V de Du. I sort acknowledged but one true God,
Blessis

Mercurius Trismegistus the antientest of the Philosophers, confesseth there is but one unity, the root of all things; Author of life and motion.

Rosses
Παροίβ.

Pythagoras sheweth, from one Entity proceed, *πάντα ὅσα ἦν, ἔσται, καὶ ἔσται*, all things that have been, are, and shall be.

Socrates, (whom *Apollo* praised for the wisest man of all *Greece*) taught that there was but only one God, and confirmed this truth by his death, for they called him Blasphemer, and forced him to drink poyson by which he dyed.

Plato, his Scholar, calleth God, *τὸ ὄν*, that Entity which hath being of himself.

Seneca tells us, we must find out something more antient than the world, whence the Stars had their original, and him we must call our God, the Soul and Spirit of this Universe, the Lord and Architect of this great work, (meaning the world.)

Aristotle in his Physicks, Metaphysicks, & *de Mundo*, acknowledgeth, a first, infinite, and Eternal Mover, the Cause of Causes, the Father of Gods and men, &c.

Thus also the wiser Poets sing, *Orpheus*, *ὁ δὲ τις ἐστὶ ἱερεὺς, καλεῖ μέγα λυ βασιλῆος*. There is none other than this great King &c. To the same purpose *Phocylides*; *εἷς θεὸς ἐστὶ σαρὸς, δυνατὸς γ' αἶμα καὶ πολυούλκος*. There is one wise God, powerful and blessed. Many other might be urged. And the Holy Scriptures use this as an Argument against the false Gods, the number of them, even the numerous company of false Gods, which *Judah* worshipped when they fell from the

true God, and fell to Idolatry after the manner of other Nations, *Jer. 11. 13.* According to the number of thy Cities were thy Gods, O Judah and according to the number of the Streets of Jerusalem, have yee set up Altars to that shameful thing, even Altars to Bial. q. d. Judah, thy Gods are too many to be true. Thus much of the Gods, and Religions, before Christs Incarnation.

2. Since Christ; Mahomet the Arabian, being assisted by Sergius a Nestorian Monck, and other Hereticks, invented a new Religion, about six hundred years after Christ; For Mahomet was born under Mauritius the Emperour, anno Christi 591. and under Heraclius, anno 623. He was chosen General of the Saracen and Arabian Forces, and then became their Prophet, and delivered to them his impious Doctrine and Law.

Now this Mahomet is an Idol, and his Religion which hath spread over most part of the world, is a false Religion, As appears,

1. By his own confession: For he did acknowledge the verity of the old and new Testaments, which teach our God to be the true God only, and oppose his Religion; He acknowledgeth Moses and the Prophets, the Creation of Adam, the eating of the forbidden Fruit, the whole Story of Abraham, the wonders of Egypt, &c. and saith, that Moses received the old Law from God, &c. And for the new Testament, He confesseth Christ, and speaks honourably of him, calls him, the word of God, the Spirit of God, the Servant of God, the Saviour of those that trust in him, the Son of a Virgin begot without the help of Man, &c. as may be seen in his *ses* *parol* *Alcoran*; He confesseth Christs Miracles, and *Beia.*

that the new Testament bears witness to the old, and that there shall be a Resurrection, &c.

See Dr.
Preston
upon the
Alcoran.

2. By the vanity and falsehood of his Doctrine. Omit the barbarous senselessness of it (for he could neither write nor read) He promises to his followers, a Paradise where they should have all carnal pleasure, *enjoy women, lye upon silken and purple Carpets; bids people take as many wives as they list, bids them avenge themselves on their Enemies with all their hearts, and kill those Infidels that believe not, and he that kills most shall have most reward in Paradise; And promises his Disciples that he would come again and see them eight hundred years after his death, not like Christ who set but three days. He was a notorious Adulterer, which he himself confesseth in his *Alcoran*, pretending a License from God, in such odious words, as I am ashamed to repeat. You may read more of this false Religion (Mahumeranism) in *Rosses* view of all Religions of the world, lately printed in English, as also in *Du Plessis*, and other learned writers. How far is this impure Doctrine from that holiness, humility, self-denial, heavenly mindedness, and Communion with God in this life, and that to come, which is taught by Jesus Christ?

Yea he promiseth the Readers of his *Alcoran*, that whoever readeth this Book a thousand times, he shall have a woman in Paradise with eyebrows as wide as the Rainbow, and such other ridiculous and wanton whimsies, and Chimæras.

3. By his Jealousie of his own Doctrine: for he will have none to examine it, or dispute of it, upon pain of death. Good mony (no doubt) that

must

Fundamental Principles.

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must not be looked upon by daylight: yet he confesseth he could work no miracles to confirm it, yea he pretends to be a Prophet from God, and a Servant of Jesus Christ, and therefore is no God himself, but a Prophet without Prophecie, and *vide Dr.* a Lawgiver without Miracles; a man, yea the *Preston* worst of men, a Slave to Vice and Lust, and all upon the *Attrib.* uncleanness, and an illiterate Swordsman, that took upon him to indite, but could not write his own Alcoran, but was therein assisted by those that could.

Demonstration 5.

5. The Christians God is the only one God, and admits of no other, and therefore is the true God. All Idols admit of Co-parteners, and are forced to confess either some equal or superior, *Isay.* 42.8. Yea our God is so far from allowing another God, that he will not admit so much as any Image of himself, *Exod.* 20. 3, 4. But *Mahomet* acknowledgeth a superior, and confesseth himself sent from God, and a servant of Christ: and the Heathens had many Gods, the Romans twenty great Gods, the Grecians twelve great Gods; yea, and their great Gods acknowledge a greater than they, a superior. Christ was born under the Emperor *Augustus*, who asked Counsel of *Apollo* concerning him, to whom their great *Apollo* gave this answer,

*An Hebrew Child which daunteth with his power
The Blessed Gods, doth straightly me command
To get me hence to Hell this present Hour,
Therefore of me no Counsel now demand.*

And

Vide Du
Plessis &
Rosse.

And hereupon *Augustus* erected an Altar in the Capitol with this Inscription upon it; *The Altar of the first begotten Son of God.* To the same purpose *Strabo*, *Lucan*, *Celsus*, *Julian*, yea *Porphyrus* himself, and others (Poets and Philosophers) make confession.

Porphyrus complained that the Preaching of Christ had weakned the power of their Gods, and hindred the gain of their Priests: and *Plato* saith, when I write seriously, I mention but one God; but of the oneness of God, I have spoken before.

Demonstration VI.

VI. The Christians God is the only Author, and end of the Scripture; and therefore the only true God. *Pf.* 147. 19, 20. *He shewed his word unto Jacob, &c. He hath not dealt so with any Nation; and as for his judgments they have not known them.* q. d. The Gods of other Nations could not invent such a Rule for them. *Luc.* 1. 3, 4. *That thou maist know the certainty of those things wherein thou hast been instructed.* q. d. There goes a report of God and of Christ, what he did, what wonders he hath wrought in the world, and the Scripture is written that men may be certain. The Scripture pleads for the Christians God, and owns no other Father or Author, and rejects all other Gods, calling them Idols, false Gods; vanities, Lies, abominations; and advances that one God which made the Heavens and all things therein.

Now I have before proved the Authority of this book, and that there are things in it of supernatural invention, high conceptions beyond the reach

reach of any Creature, proceeding from the mind of the only Creator of all things; and therefore the Scripture is a competent Judge, and Rule of discerning the true God from all other.

The Prophecies, the Miracles, the Holinesse, the Purity, the power, the omniscieny, the Terrors and Comforts, the Majestie, the Mysteries of Scripture, do all joyn hand in hand, and unite forces to maintain the incomparable and divine Authority of this book; and it designs the advancing of the Christians God, and debasing of all other; but enough of these before.

Lay all this together, The Christians God is the Famous God of the Hebrews, hath all incommunicable properties of the true God; hath done the works of the true God; and all other Gods are Idols, Images, and Devils; yea the Christians God is the only one God, admits of no equal; and is the Author of supernatural Mysteries and Laws; and it clears our eyes, as the Sun at noon day, to see and understand this Principle, viz. That the God of the Christians is the true God, and there is no other God. Now let us briefly apply it,

Use I.

1. *Inference*; Is the Christians God the true God, see then

i. The Unity of Faith, the One-nesse of true Religion, one God, one Faith: If there be but one true God, then there can be but one true Religion: There are multitudes of Religions set on foot, but all are false but only one. Eph. 4. 5. *ὁ κύριος, μία πίστις*, One Lord, one Faith. For what

what is Religion but a serving of the true God with our Souls and Bodies in a right manner? *Ro.*

12. 1. God is the only object of true Religion, a man cannot have a Religion without a God, and therefore if his God prove to be no God, his Religion will prove to be no Religion, but Idolatry, Superstition, and vanity. And thus the Apostle reasons against the Gentiles before they became Christians, when he tells them that when they were without Christ, they were without God in the World, and so without hope, *Eph.* 2. 12. *Having no hope, and without God in the World.*

2. The Truth of Christian Religion; Christians have a true God, and they serve him in a true and right manner, and therefore they have the only true Religion. Three things make up true Religion.

1. The True object, which is God, even the true God, and this the Christian hath, and in this exceeds all Heathens, *1 Thes.* 1. 9. *Ye turned to God from Idols, to serve the living and true God.*

2. A true and sufficient Mediator, which is Jesus Christ who is both God and Man, and so the chiefest among ten thousands for such a purpose, *1 Tim.* 2. 5. Here the Christians privilege is above the Jew.

3. A true Rule of worship, viz. the word of God, the Holy Scripture, *2 Tim.* 3. 15. This Papists want.

3. The reason of Sincerity; The Christian Religion stands much in heart-service, and the Christians God saith to him, My Son give me thy Heart: and the right Christian prizeth Sincerity, aims at it, and can pray with *David*, O let my Heart be sound in thy Statutes: and whats the Reason?

son? O the Christians God is the true God, and therefore they should have true hearts towards him; a false heart and a true God can never meet.
Mat. 22. 37.

Use II.

II. *Caution.* Seeing our God is the true God, Let me warn you of two things.

1. Take heed of Idolatry, of serving other Gods, beware of new Gods and false Gods, *Exod. 20. 3.* There are two kinds of Idolatry, *Grosse*, and *secret* Idolatry; *grosse* Idolatry is when men worship *Baal*, *Mahomet*, or any of the Gods of the Heathen, *Dumghil* Gods of the Gentiles; *secret* Idolatry is, when men mind any thing in any Creature more than God. Thus *Covetousnesse*, and minding *Earthly* things is Idolatry. *Phil. 3. 19. Whose God is their belly, who mind Earthly things. Col. 3. 5. And Covetousnesse which is Idolatry.* Christians are ordinarily free from *grosse* Idolatry, because there is light enough in the Church to see the vanity of Idols, and false Gods; but most are intangled with the later kind, *viz.* *secret* Idolatry, cleaving to *Creatures*, *Friends*, *Riches*, (especially in a *straight*) more than to the *All-sufficient* Creator.

2. Take heed of *Superstition* and *false* worship, for the true God must be worshipped in truth, and in a right manner; according to his own word and will, not the *Commandements* of Men. *Jews* and *Papists* worship the true God, yet not truly, but with a false worship, dishonouring the *Mediatour* and the *Rule* of *viz.* *Christ*, and the *Scriptures*, and intruding their own traditions.

ons, *Mark. 7. 7. Howbeit in vain do they worship me, teaching for Doctrine the Commandements of men.* And *v. 13. Making the word of God of none effect, &c.*

Use. III.

3. *Comfort.* What a comfort is this to the Soul of a true Christian, to consider that his God is the true God! If God be true, then all his word is true, and every promise of God shall be truly performed, not one word of the Covenant of grace shall fail, for 'tis the Covenant of God; yea the only true God, *2 Cor. I. 18; 19, 20. As God is true, our word towards you, was not yea, and nay, &c.* As God is true thy Sins shall be forgiven Christian, and thy Soul saved.

Use IV.

4. *Exhortation.* If God be true, If your God be the only true God, O then be you true, and above all things, true to your God; Love him, and fear him, and serve him truly, with all your hearts and souls; Yea and stand to the choice you have made; Have you chosen the true God, for your God, and your Portion? Stand to this choice: Let this God be your God for ever and ever; Go not back from him whatsoever temptations you meet with. Let not life nor death, separate you from him. Are you in Covenant, in Union, and Communion with him? Deal not falsely in the Covenant; Be not false to your God, but with purpose of heart cleave to him for ever; Yea, and let him be the God of your seed, the God of your families; Remember what *Joshua* did, when he was a dying

dying man : he assembles the people , renews the Covenant of God , and professeth , he and his shall stand to it , *Joshua 24. 14, 15. Choose you, &c. As for me and my house, we will serve the Lord.* And *David's* last words were, the Covenant of his God , *2 Sam. 23. 1, 5.*

Thus much to the fourth Principle.

Ro. 5. 12. *By man Sin entred into the world, and Death by Sin,*

The Fifth Principle.

Doct. *All men are become miserable sinners , by the Sin and misery of one man.*

There is more advantage to this Principle in the Greek reading , than in the English translation ; For whereas we read , *For that all have sinned* , in the Greek , 'tis *ἐν ᾧ* relating to that *ὁ* *ἐνὸς ἀνθρώπου*. See Dr. *See Dr. wile* before that is, *in whom all have sinned*, meaning, *upon the* that all have sinned in that one man , who was a *place,* publick person , representing his whole posterity. & Mr.

The first woman is not mentioned expressly in *Hilderfunt* the Text , yet She is not to be excluded , but understood ; for she was first in the transgression , as *& Dr. Prideaux* appears not only in the history , *Gen. 3.* but also *Leff. 21. & Beza* in *1 Tim. 2. 14.* And we know 'tis ordinary , renders it in the Old and New Testament , to put the man *in quo* for both , as *Gen. 1. 27. God created man.* So , *&c.* *1 Cor. 11. 28. Let a man examine himself, that* *Mark 2. 4. ἐν ᾧ* *(in whom)* is , man and woman.

But here in my Text the man is mentioned , rather than the woman ; Because the Apostle is *(for that.)* speaking

speaking of the Propagation of Sin. *Et posteritas ex viro, non ex muliere nominatur; The posterity is named of the man, not of the woman:* as is noted, *1 Cor. 11. 8, 9. For the man is not of the woman, but the woman of the man.* And sith my Text useth this liberty, and latitude of expression, let me be understood in the sense of my Text, in the following discourse; And sometimes let me be allowed to put the man for the first Couple.

I will endeavour to open this Doctrine, in five Propositions. I will shew you

1. That the first man was created good.
2. That the first man was the first Sinner among men.
3. That the first Sin caused the first Misery.
4. That the first sin and misery of the first man, is propagated and derived from him to all his posterity: and that by just imputation, and real infection.
5. That the knowledge of mans sinfulness and misery, is necessary to salvation.

Proposition I.

That the first man was created good: he was rarely qualified; he was not only a reasonable Creature before his fall (as now he is after Sin) but a good Creature, holy and righteous, and good after the Image of him that made him, a very good man; *Gen. 1. 27, 31. God created man in his own Image. And God saw every thing that he had made, and behold it was very good. This Image of God, wherein he made man, did principally*

cipally consist in righteousness and holiness, the qualifications of his Soul, the goodness of his understanding, and will, and affections. *Ecc. 7. 29. God hath made man upright. Col. 3. 10. Renewed in knowledge after the Image of him that created him.* Mans knowledge was a part of that Image of God wherein he was at first created, and whereto he is now restored by regeneration; And, *Eph. 4. 24. Which after God is created in righteousness and true holiness.* Here again, the regenerate man is said to be created after God in righteousness and true holiness; which shews us, that the Image of God in the Creation of man, did chiefly consist in these qualities, and vertues of the Soul; And herein is verified that common rule in Divinity, *We must* *Vide illu-
str's Lec-
tures on
the Ca-
tech.* judge of the Image of God in man, not by that state wherein man began to be after Sin was committed; but by that renewing, or reparation which commeth by Christ, that is, by the nature of man regenerated.

Proposition II.

That the first man was the first sinner among men: he was the first man that sinned: he wilfully fell from his first estate, and first goodness. *1 Tim. 2. 13. Adam was first formed.* He was the first man. And we read of his Sin, *Gen. 3.* and many other scriptures, especially, *Rom. 5. 14. Adam's transgression. Job 31. 33. If I covered my transgression as Adam.* Then Adam was a Transgressor, and he was the first transgressor among men, for he is called, the first man, *1 Cor. 15. 45. The first man Adam.* Indeed the

§

Devil

Devil was a Sinner before him, 1 *Joh.* 3. 8. And so was *Eve* his wife a Sinner before him, *Gen.* 3. But among men he was the first: he was the first man that ever sinned against God.

And this was his Sin; God gave him a Commandement that he should not eat of the Tree of Knowledge (which was a Sacrament of the Covenant of works) but he by the temptation of Satan, and perswasion of his wife, wilfully brake the Commandement of God, and eat of that forbidden fruit; As appears in the history of *Adams* fall, *Gen.* 3. 1, 7. Compared with *Chap.* 2. 16. 17.

And though this Sin was finished in the very act of eating: yet the first motion and degree of this Sin did necessarily precede, and go before the outward act of eating, so that the man might be rightly said to have been a Sinner before he committed the act, for he was a Sinner in heart before, in yielding to the Tempter: and this *St. James* calls, the Conception of Lust which bringeth forth Sin, *Jam.* 1. 15. Hence the very appetite and longing desire of *Eve*, towards the fruit of the Tree, is exactly noted as her first degree of Sin, *Gen.* 3. 6. *A Tree to be desired.* She eat it in her heart before, as our Saviour saith of one that lusts after a woman, *Mat.* 5. 28. *He hath committed Adultery already in his heart.* So *Adam* and *Eve* sinned in heart first, and then in act afterwards.

Therefore the chief cause of this Sin was man himself, by the abuse of his own free-will, *Eccel.* 7. 29. *He found out many inventions.* He invented and contrived his own ruine; In the pride of his heart, he would set himself in the Throne of God

God, and would be as God himself; And to carry on this cursed design of his Ambitious will, he would make tryal, whether the forbidden fruit had any vertue or power in it, to conferre such dignity or preferment upon him: for this was the main Argument in the Temptation which prevailed with him, *Gen. 3. 5. Ye shall be as Gods knowing good and evil.* 'Tis spoken in the plural number, which shews that Satan spake as well to the man as the woman, though he began with her, and prevailed with her first.

I say *Adam's* will was first corrupted before he had actually sinned, for neither Satan nor the woman could compel him, but only tempt and perswade him; And God had forbidden the Sin, and therefore did only permit it; Therefore God cannot be the Cause & Author of it; Neither did he impose a necessity upon man to Sin, but made him able to stand if he would: his will was made free, and indifferent to the choice of good or evil; He was made righteous, and he might have continued so if he would: according to that received Maxim, *accepit posse, si vellet; Non autem velle, ut posset*, *Hereceived power to stand, if he would; But not power so to will, as to stand unchangeably.*

The aggravations of this first Sin, are those several Sins that are womb'd up in it. 1. There was Pride in it, for man desired an Equality with God. 2. Unbelief, for he believed the Devil rather than God, who had threatned him with death. 3. Idolatry, for he worshiped himself, and made himself, yea Satan, a God, his Idol, and prefers him to God. 4. Theft, for he robbed God (the Author and Owner of the Tree of

Knowledge) of his fruit, took it against his consent. 5. Intemperance, for he was not satisfied with a free liberty to eat of all the other Trees in Paradise. 6. Unthankfulness, for his being, and well-being which he received from his maker, yet slighting and contemning such a God, yea preferring an Apple to him. 7. An open profession of Rebellion and Apostasy from God, in violating the solemn Sacrament, and token of the Covenant betwixt God and him, viz. The Tree of Knowledge. 8. Lastly, Unnatural and cruel murder of his whole posterity: for he was a publick person, and was intrusted with the privileges of all Generations, either to keep or to lose them for himself and for all his, even those many Generations that should issue from him in all ages to the end of the world.

Therefore *Adam's* first Sin was no small fault; But a prodigious horrible transgression, attended with that folly and madness, which wants a name to express it, and justly deserves that wrath and punishment which attends it.

All these Concomitant vices which are joyned with the first transgression, do shew clearly, that *Adam's* will was become unrighteous, and notoriously corrupted in his fall: For how could he be proud, and unbelieving, and an Idolater, and chuse the Devil for his Counsellour, against his will? How could he be a Thief, be intemperate, and unthankful, against his will? Yea, how could he profess himself an open Rebel against his Creator, and murder his whole posterity, and make them subject to eternal death, against his will? How could he take and eat of the fruit which he knew to be

be forbidden, against his will? Yea, how could he hide his transgression afterward, and shift it off to the woman; yea lay the blame upon God himself, against his will? *Gen. 3. 12. The woman whom thou gavest me.*

'Tis clear, the main fault was in his will, and the man had a plot in hand, and his great design was, to advance himself, to be equal with God, and this was his proud will.

For the truth is; It is the internal part of man that properly sins: the shape and outward form, or body of man, is guided and acted by the Spirit within, by the understanding and will.

Proposition III.

That the first Sin caused the first misery and unhappiness that ever was. Text. *And death by Sin.* And by death is meant all manner of miseries, spiritual, temporal, and eternal.

Quest. *What was Adam's losse by his fall?*

Ans. 1. Losse of the principal part of the Image of God wherein he was created, viz. Goodnesse, righteousness, and true holinesse. He lost not the substance of his Soul, nor of his will, but the quality of it.

Hence *Adam's* posterity, *Who lost no more than he lost*, are said to come short of the glory of God, and to be alienated from the life of God, *Rom. 3. 23. Eph. 4. 18.* Yea to be enemies in their minds to God, *Col. 1. 21.*

And this shews that *Adam* was so himself after his fall: for the fruit is no otherwise than the tree, the branches no other than the root; As we are,

so *Adam* was himself, 1 Cor. 15. 49.

Note by the way, that *Adam* was not the Essential Image of God, as Christ is of the Father, Heb. 1. 3. But a created moral Image, in respect of some qualities, & motions wrought in him by his maker, to represent in some sort the Divine nature; Righteousness and holiness were implanted in him; as we may draw an Image of a living man in a piece of stone or timber, and call it the Image or likeness of a living man; Yet it is not a living man, nor hath it any part of mans nature in it: So man had some of the Communicable Properties of God, as wisdom, goodness, &c. Yet none of his incommunicable Attributes, as Christ had, Col 5. 9.

For if he had partook of the substance and essence of God, he should have been God, as Christ is, and so could never have lost the image of God; but his fall shews it a changeable image.

2. He lost Communion with God, he hides himself from God, and is afraid of him after the fall, Gen. 3. 8. and vers. 24. *He drove out the man, &c.*

Otherwise *Adam* would have had no need of Christ to be a Mediator for him, if he had not lost Communion with God. John 14. 6.

No man, saith Christ, cometh unto the Father but by me. If no man, then not *Adam* the first, and greatest sinner, the immediate Author of his own ruine. Hence Christ was promised presently upon the fall, that he might bring fallen man to God, which shews he fell from God, from Communion with God.

3. He lost his freedom, to will or do that which
was

was good, and became a slave to the world, flesh, and Devil, which appears not only by his first Sin, wherein he was overcome by Satan, and his Wife, and an Apple; but also it is manifest by the Condition of all his Posterity, who are thus in Bondage. Col. 1. 3. *Who hath delivered us from the power of darknesse.* Act. 26. 18. *From the power of Satan.* 2 Tim. 2. 26. *Carried Captive by him at his will.* See further 2 Pet. 2. 19. Ro. 6. 17, 20.

4. He lost the comfort and blessing of all outward enjoyments and riches, he enjoys them now with a curse. Gen. 3. 17. *Cursed is the ground for thy sake, in sorrow shalt thou eat of it, &c.*

5. He lost immortality of body: for death and sickness came in by sin; Text, *Death by Sin*; Which shews he had not dyed, if he had not sinned; and that Promise must needs be implied in the threatening, Gen. 2. 17. *In the day thou eatest thereof thou shalt surely dye*, that is, if thou eat not of it thou shalt surely live, and not dye; and that was signified to him in the tree of Life. Yet seeing man dyed not on that day which he sinned, tis clear, a spiritual death was chiefly intended in the threatening, and a spiritual life was chiefly intended in the Promise; and also, that man should become a mortal and subject to temporal death the very day that he sinned; As God himself doth comment upon it, Gen. 3. 19. *Dust thou art, and unto dust thou shalt return.* 1 Cor. 15. 21. *By man came Death.*

6. He lost eternal life of Soul, or eternity of spiritual life, and became subject to eternal death. He was driven out from the Sacrament or Token of eternal life and Soul-blessedness, the tree of life, which

which typed out the of life glory in Heaven; and therefore Christ calls Heaven Paradise, because it represented Heaven, *Luc. 23. 43, 43*. And that *Adam* was driven out of Paradise, or Garden of pleasure, appears *Gen. 3. 22, 23, 24*. *Lest he take also of the tree of Life, and eat and live for ever*; which shews, this tree was a token of eternal life to *Adam*, in case of obedience, and of eternal death, in case of disobedience; Which is cleared in the New Testament, where we read much of eternal death, to all those of *Adam's* posterity, that are not saved from it by Christ the second *Adam*; Yea, Condemnation came by one offence, *Rom. 5. 16*. *The Judgment was by one to Condemnation; But the free Gift is of many offences unto Justification*.

Proposition IV.

That the first Sin and misery of the first man, is propagated and derived from him to all his natural Posterity, and that by real infection, and corruption of their natures, and also by just imputation on Gods part.

This Proposition hath 3 parts.

1. Sin (the first Sin) is propagated, with the miseries that attend it. All that descend from *Adam* by ordinary Generation, are become sinners, by that Sin, *Rom. 3. 9, 10, 19*. *That every mouth may be stopped, and all the world become guilty before God. Rom. 5. 14, 18*. *By the offence of One, Judgment came upon all men to Condemnation. 1 Cor. 15. 22*. *In Adam all dye, and v. 49. Wee have born the Image of the earthly Adam.*

2. This

2. This Sin is propagated by real Communication and infection, not by imitation only. The corrupt nature of *Adam* did (by communicating it self to *Cain* and *Abel* his Children) infect and pollute their very nature; The Nature of the first infected the second man, and his Nature infected a third, and he a fourth, and so onward to all Generations to the end of the World; one Generation infected the Nature of another in the very Act of Generation; and this is that which Divines call original Sin, *totius hominis seu natura corruptio*, a corruption of the whole Man, or the whole Nature; and 'tis called Original, *quia origo peccatorum actualium*, because it is the Original or beginning, the very sink and nursery of all wickedness; the Original of all actual transgressions; the root of evil thoughts, words and works; *Mark. 7. 21, 22, 23.* From within out of the heart of men proceed evil thoughts, Adulteries, &c. *Jam. 1. 14, 15.* Drawn away of his own lust, &c. *Gen. 6. 5.*

Vide Dr. Prideaux
Lect. 21.
Arg. 2.

Yet there is also another sense of the word Original, as appears by the distinction of *peccatum originans et originatum*

But whence is this corruption within us? comes it by imitation only? No: For how many do commit sins which they never saw others do before them? For how could *Cain* learn to murder by imitation, when himself was the first murderer, and there was none before him to imitate? besides, we see not the thoughts of other men to imitate their thoughts, yet our hearts are always bubbling up evil thoughts. Then the evil within us is not by imitation, and therefore by Heritage and Infection from our Parents; *Job 14. 1, 4.* Man that is born of a Woman is of, &c. who can bring a clean thing out of an unclean? *Plal. 51. 5.*

In sin did my mother conceive me. Mark the scope of David's words (Ps. 51. 5.) He aims at self-humiliation, not to hide his sin as Adam, by shifting it off to his mother, v. 3. Eph. 2. 3. By nature Children of wrath as well as others, Job 15. 14, 16. chap. 25. 4. Job 11. 12. Ps. 58. 3. Prov. 22. 15. Isaiah 48. 8. Though the phrase (Original sin) be not found in the Scripture, yet the thing is there.

David
rem, &
Synonimi-
cous, Pri-
deux.

This Corruption of Nature is called in Scripture the old man, Rom. 6. 6. Eph. 4. 22. The body of Sin, Ro. 7. 24. The Law of the Members, Ro. 7. 23. The flesh, Joh. 3. 6. Ro. 7. 5. 18. 25. ch. 8. 13. Sin in-dwelling, Ro. 7. 17. 20. 23. Sin besetting us, Heb. 12. 1. Yea tis called Lust, a mans own Lust, Sam. 1. 14, 15. All which Titles given to this Corruption within us do shew, that it comes not by Imitation, but Generation, and is Hereditary, comes by nature, is derived from Parents to the Children.

3. This Sin is imputed to all the off-spring of Adam, So Adams very Sin is become ours, and God is just to impute it to us, even to Condemnation. Ro. 5. 18, 19. By the offence of one Judgment came upon all men to Condemnation. And Judgment cannot be without imputation, therefore tis added v. 19. By one mans disobedience many were made Sinners, that is, reputed guilty of the fact. So Christ is said to be made Sin, viz. by imputation, 2 Cor. 5. 21. Not that we are innocent our selves as Christ was, and sinners only by imputation of another mans sin, but his sin is become our own by Generation, and our nature the same with his corrupt nature; and we do naturally

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naturally own and approve his transgression, and therefore the same transgression is justly imputed to us, as if we had personally committed it.

Besides, *Adam* was a publick person, the root of all man-kind, and therefore what he did, all have done with him, and what was imputed to him, was imputed to all: Thus by the Law of ^{Jure} inheritance amongst men, the guilt and burdens ^{Hereditaria-} of Parents are transmitted to the Children, and a ^{rio. Amis-} Traitor forfeits all for his posterity. Hence God ^{Medul.} upbraids men with *Adams* Sins, *Isay* 43. 27, 28. ^{Theol.}

Ob. But the Son shall not bear the iniquity of the Father, *Ezek.* 18.

Sol. That is, if the Son repent and tread not in the steps of his Father, *Ibid.* v. 20, 21, 22.

Otherwise, if he do not repent, believe, and accept of Christ, he shall bear the iniquity of his Father, *Exod.* 20. 5. *Ier.* 32. 18, 19. *Mat.* 23. 35.

The reason is, because (as I said before) our Father *Adam* was a Common and Publick person; As Christ was a publick person instead of all the Spiritual Generation, So *Adam* was a publick Person in behalf of all the Natural Generation. Hence he is called the Image of Christ, the first *Adam* was the Image and shadow of the second, in this. *Ro.* 5. 14. *Who is the figure of him that was to come*; Meaning, that he was the figure of Christ, as it is explained, *v.* 15. *Jesus Christ.*

This Hereditary and Natural Corruption is universal; spreads it self throughout the whole man; and by it men are dead in Sin, and wholly defiled in all the faculties and parts of Soul and Body. *Eph.* 2. 1. *Isa.* 1. 5, 6. *Ro.* 7. 18. & *Ro.* 3. 9, 10, -- 21.

Natur

Natural corruption consists of two parts.

1. Inclination or affection to evil, yea, to all evil. *Rom. 7. 5, 8. Motions of sin did work in our members; sin wrought in me all manner of concupiscence. Gen. 6. 5. and Eph. 2. 3. Fulfilling the desires of the flesh, and of the mind.*

2. Enmity and disaffection to all good. *Rom. 8. 7. The carnal mind is enmity against God. Col. 1. 21. Enemies in your minds, 2 Cor. 3. 5.*

Yea, this corruption is spread into every part and faculty. Tis an *Homogenea corruptela*, a corruption which is alike in every part of man.

1. The understanding is darkened, *Eph. 4. 18. 1 Cor. 2. 14. Ps. 49. 20. Jude 10.*

2. The memory weakened, and apt to forget any good thing. Hence we read of the forgetful hearer, *Jam. 1. 24. 25.*

3. The Conscience defiled, *Tit. 1. 15. Heb. 10. 22.*

4. The Will perverted, and apt to choose evil, and refuse that which is good. *Rom. 9. 16. Rom. 8. 5, 6, 7. Gen. 8. 21. 2 Cor. 3. 5. Psal. 110. 3. Phil. 2. 13. Gal. 5. 17. Ezek. 36. 26.* What need is there that God should give a new heart and new will to man, if the old heart and old will were good? *John 1. 13.*

5. The Affections disordered and vile. *Rom. 1. 24, 26. Col. 3. 5. inordinate affections.* His Love, and Hatred, and Joy, and Sorrow, Fear, and Hope, and Delight, are all either set upon vain objects, or else not rightly set upon good objects.

6. All the members of the body are readily disposed to sin, servants to sin, *Rom. 6. 19. ch. 3. 13, 14, 15.*

Hence it comes to pass that a man can do nothing truly and absolutely good without special grace from God, *John 15. 5. John 6. 44. Phil. 2. 13. 1 Cor. 11. 6.*

Objection.

But many Moral Heathens did several good works, Rom. 2. 14, 15. Ergo, Not corrupt by nature.

Soln. ion.

1. They could do nothing so as to please God, *Rom. 8. 8. Heb. 11. 6.*

2. That is not a good work in the sight of God, which is good in the matter onely, but it must be done also in a good manner, before it can please God, *Mat. 23. 5. John 4. 24.*

3. A work cannot be well done without a good end in doing. For God looks not on the outward appearance, but on the heart, *1 Cor. 10. 31.*

Now he that shall narrowly observe the end and aims of a Moral heathen in his actions, shall finde that the Gentiles respected more the praise and applause of men, than the glory of God: their works are *splendia peccata*, shining sins.

4. Though the Gentiles did some things, in themselves good, by nature; yet it follows not that all which they did, was done by nature; for in their most excellent works, they might have some extraordinary assistance from the common grace of God, and common motions of the Spirit

Such as,

of

of God, which strave even with the old world, and moved in *Saul, Baalam, Jechu*, and others not regenerate, *Gen. 6. 3.*

I will conclude this Proposition with the judgement of the Church of *England* (I mean the Protestant Church, which protested against Popery) and will set it down in her own language and stile, out of the ninth Article of Religion, which speaks of Original or Birth-sin. " Ori-
Vide Rogers And. " ginal sin standeth not in the following of *Adam*,
 " as the *Pelagians* do vainly talk; but it is the
 " fault and corruption of the nature of every man,
 " that is naturally engendred of the off-spring of
 " *Adam*, whereby man is very far gone from Ori-
 " ginal righteousness, and is enclined to evil, so
 " that the flesh lusteth against the Spirit; and
 " therefore in every person born into the world, it
 " deserveth Gods wrath and damnation.

To the same effect the late learned Assembly determined, as may be seen in their book of Articles, chap. 6. of the fall of man, &c. " Thus our
 " first parents being the root of all mankind, the
 " guilt of this sin was imputed: and the same
 " death in sin, and corrupted nature conveyed to
 " all their posterity descending from them by or-
 " dinary Generation.

Proposition V.

That the knowledge of mans sinfulness and misery is necessary to salvation, *Rev. 3. 17, 18.*

Grounds.

1. Without knowledge of the sin of our Na-
 tures

natures, a man cannot truly accept of Christ; for who will seek to a Physician that is not sensible of sickness? *Mark 2. 17.* Hence the Pharisees (who rejected Christ) were proud of some good actions, and never thought of the sin of their natures, *Luke 18. 11. I am not as other men are.* But Paul (a Pharisee) so soon as he was turned to Christ, learned another lesson, *Eph. 2. 3. We were by nature the children of wrath, even as others.* *Rom. 3. 9. Are we better than they? no, in no wise, &c.*

2. Without knowledge of the sin of our natures, a man cannot accept of the holy Ghost to renew him, or of the new-birth. For if our natural birth be good, what needs a spiritual? therefore when Christ is teaching *Nicodemus* the necessity of a new-birth, he shews him the corruption of the old-birth, of the first birth, *John 3. 4, 5, 6.*

Uses.

1. *Instruction.* This may teach us to believe the doctrine of birth-sin, of the corruption of our natures, what ever Papists, and Pelagians, and Anabaptists have said to the contrary. O mix this word of truth with faith, *Heb. 4. 2.*

And that you may do so, I will add some advantages to help your faith in this point.

Advantages.

1. Experience of our own hearts, and the abundance of evil that is in them, Are they not a womb of Monsters? *Mark 7. 21. &c.* Thus Paul took advantage by his own experience, *Rom 7. 18.*

I know, &c. Write down all the thoughts of thy heart for one day.

2. Experience of our children in the state of childhood. So soon as ever they can speak or act they shew an inclination to evil, rather than good they are like a wilde Asses colt, *Job* 11. 12. *Psa* 58.

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John 3. 3.

Now God should do men wrong if he should change their hearts, and wills, and natures; if their natures and wills were good.

7. Uni-

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7. Universality of actual transgression; actual sin. All men, women, and infants of all Nations, and all Ages, do actually sin, when they begin to understand, or will, or act and this shews it is natural corruption, *Rom. 3. 9, 10.*

AR PAGINATION

but he was the sooner cast out of Paradise, *Gen. 3.*
Take heed lest you do so, and so be shut out of
heaven: for God will not bear such blasphemy,
Jude 14, 15.

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2. Take

I know, &c. Write down all the thoughts of thy heart for one day.

2. Experience of our children in the state of childhood. So soon as ever they can speak or act, they shew an inclination to evil, rather than good: they are like a wilde Asses colt, *Job* 11. 12. *Psal.* 58. 3.

3. The death of Infants in the womb, and as soon as they are born. How could Gods justice punish them with death, and pains, and diseases, and convulsions, &c. if they were not sinners by nature, infected with this general contagion? for the wages of sin is death, *Rom.* 5. 14.

4. The terrible judgements of God upon infants, *1 Sam.* 15. 4. *Numb.* 16. 27. *Ezek.* 9. 6. *Psal.* 137. 9.

Yea, many heavy judgements have befallen the infants of Gods own people. Some are born natural Fools, Deaf, Dumb, Blinde, *John* 9. 1, 2, 3.

5. The Covenant of grace which God hath made with Infants, and sealed to them by circumcision formerly, and now by baptism, *Gen.* 17. *Acts* 2. 38, 39. What need have Infants either of Christ or Grace, if they were not sinners? and sinners they cannot be by actual sin, therefore they are so by Original sin, sinners by Nature.

6. The work of Regeneration, not onely of men, but of Infants, *Jer.* 1. 5. So *John* the Baptist, and *John* 3. 3.

Now God should do men wrong if he should change their hearts, and wills, and natures; if their natures and wills were good.

7. Universality of actual transgression; actual sin. All men, women, and infants of all Nations, and all Ages, do actually sin, when they begin to understand, or will, or act and this shews it is natural corruption, *Rom. 3. 9, 10.*

If sin came onely by imitation, then the children of good parents would be born better than other children, and live better; but they are often worse than the children of other men. *Abraham* hath an *Ishmael* to his son, *Isaac* an *Esau*, and *David* an *Abolom*; the best men have bad children, which shews, that the best men are not perfectly sanctified in this life; but have flesh in them as well as spirit; and the natural birth of their children is after the flesh, not after the Spirit, *John 3. 6.*

When thou hast threshed thy corn, and dressed it, and made it clean and pure sized; sow it, and it riseth not without straw and chaffe *Isaac* was born with his fore-skin, though his father *Abraham* was circumcised when he begat him.

Use I I.

II. Admonition.

1. Take heed of charging God foolishly, and shitting off thy sin to him: for he cannot be Author of evil; who is perfect goodness, *James 1. 13; 14.*

Adam after his fall began to blame his Maker, but he was the sooner cast out of Paradise, *Gen. 3.* Take heed lest you do so, and so be shut out of heaven: for God will not bear such blasphemy, *Jude 14, 15.*

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2. Take

2. Take heed off shiftring of all to the Devil, as *Eve* did, *Gen.* 3. 13. Tis true he is one author of thy ruine, but not he onely, but thy self, and thy own nature, and perverse will. *Hos.* 13. 9. *Thou hast destroyed thy self.* *Rom.* 2. 5.

3. Do not lay all the fault upon *Adam* neither, nor thy parents. For 1. tis a sign of a wicked man to murmur at his Ancestors, for their sin, *Ezek.* 18. 2. 2. This Original sin is thy own, though thou receivedst it from thy parents, *James* 1. 14. *Own lust.* 3. God hath commanded thee to honour they Parents, and pronounced a curse against thee if thou despisest them for the sin of thy nature, *Isai* 45. 10.

4. Do not slight the remedy for corrupt nature; viz. the blood of Christ, and the washing of Regeneration. Neglect is dangerous, *Heb.* 2. 3. But say as *Paul* upon sight of natural corruption, *Rom.* 7. 14. *Who shall deliver me? I thank God, &c.*

Use III.

III. *Humiliation.* Let this humble us that our natures are sinful; yea, let the sin of our natures humble us more than the sin of our actions. Thus *David* is humbled for the sin of his nature, *Psal.* 51. 5. The Hebrew word refers us, not to the act of Generation in the parents, which is a lawful act, but to the fashion of the childe in the womb, which is corrupt; as Dr. *Prideaux* and Mr. *Hildersam* observe, and the scope of the place proves it; and *Paul*, *Rom.* 7. 24. *O wretched man.* And the Prophet *Isai* ch. 6. 5.

Why

Why for the sin of our Natures above others?

1. Because Birth-sin is the root and cause of all other sins which we commit. 'Tis a womb of sin, that conceives every moment some monster or other, *James 1. 14, 15. Mark 7. 21.*

2. It opposeth all good motions, and good purposes, and good duties, *Gal. 5. 17. Rom. 7. 18, 21, 23.*

3. We can never be rid of it while we live; this sore will run upon us till we die. It dwelleth in the best that are, after they are born again, *Rom. 7. 17.* We shall be lepers to the day of our death. Allude to *Job 14. 8, 9.*

1 Tim. 2. 5.

*And one Mediatour between God and Men;
the Man Christ Jesus.*

The sixth Principle.

Doct. *Jesus Christ is the only Mediatour between God and Men, Heb. 8. 6. He is the Mediatour of a better Covenant. Heb. 12. 24. And to Jesus the Mediatour of the new Covenant.*

I will endeavour to open this Doctrine in
five Questions.

Let us examine;

1. What is a Mediator?

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2. What

2. What is the difference between God and Men?

3. Whether is Christ (or some other) the Mediatour?

4. What Christ hath undertaken to do as Mediatour?

5. How Christ performs this Office?

Question I.

What is a Mediatour?

Answer.

One that putteth himself, as a middle person, between two parties at variance, to make them friends; or to reconcile them one to the other. A middle man betwixt two sides, or two parties, to take up any difference or quarrel. For where there is but one side, or one party, and no difference, there can be no Mediatour, *Gal. 3. 20.* Now a Mediatour, is not a Mediatour of one. That is, not of one side or party, but of two at variance, *Job 9. 33.* *A days-man betwixt us, that might lay his hand upon us both.* His business is to deal with both parties.

Then, when I say Christ is Mediatour between God and Men; I mean, that he interposeth himself between God and Men as a middle person, to reconcile them, or to take up the difference between them, and to make perfect peace and agreement betwixt them, *Rom. 5. 1. Coloss. 1. 21. Eph. 2. 13, 14, 15, 16.*

Quest.

Question II.

What is the difference or quarrel between God and Men?

Answer.

Breach of Covenant on mans part, whereby man is becom the party offending, and God the party offended. Man is a Covenant-breaker, a Transgressour of the first Law, or that Covenant of works which God and he agreed upon in *Paradise*, Gen. 2. 17. *Thou shalt not eat thereof, in the day thou eatest thereof, thou shalt surely dye.* q. d. (*Levit. 18. 5.*) Do this and live; obey my command and live; break it, and dye the death. This law God and man agree too; at first, as to a Covenant of works, wherein God ingageth himself to one part, and Man himself to the other part. Mans part is obedience, Gods part is to give life upon obedience.

But Man performs not his part, but proved disobedient, and so the Covenant is broken, *Rom. 5. 19. By one mans disobedience, &c.* You have the whole story of his disobedience to God, *Gen. 3.* But I have treated of it before in the fifth Principle. And now God is wrathfully and justly offended, and his justice threatens man with eternal death by the curse of the Law. Hence all men are called children of wrath by nature, *Eph. 2. 3.* And now the wretched transgressor is lost to eternity, if there be no Mediatour. But, blessed be God, when we were enemies to him, we were reconciled to him by the death of his Son. Christ inter-

posed himself to save us from wrath and eternal punishment, *Rom. 5. 6.* -- 11. *We shall be saved from wrath through him, &c.* and *Gal. 3. 13.* *Christ hath redeemed us from the curse of the law, &c.* *Heb. 9. 15.* *The Mediatour of the New Testament*, for the redemption of the transgressions that were under the first Testament. Thus you see the quarrel; it is the quarrel of the old Covenant, the Covenant of works; which man brake, and Gods justice must revenge the breach of it, except satisfaction be given by a Mediatour, *Rom. 3. 25, 26.* *Propitiation*, That is, an appeasing Sacrifice, or Atonement, or Satisfaction.

Placam.
Beza.

Quest. III.

Whether is Christ the Mediatour, or some other, as the Jews look for another? Mat. 11. 3.

Answer.

Jesus Christ the Natural Son of God, and the Son of the Virgin *Mary*, is the Mediatour; and there is no other. Neither have the Jews (nor any man) any ground to look for another Mediatour.

In my discourse of the blessed Trinity, I have proved him to be God, and the Son of God, by Eternal and Natural Generation. My work at present is to maintain his Title to the Office of Mediatourship, and that there is no other, according to these Scriptures, *John 14. 6.* *No man cometh to the Father but by me.* *2 Cor. 5. 19.* *God was in Christ, reconciling the world to himself.* And my Text, *One Mediatour, the man Christ Jesus.* *Acts 4. 12.*

Nei-

*Neither is there salvation in any other, &c. 1 Pet. 3.
18. That he might bring us to God.*

To clear this matter I must prove
I I. Points.

I. That the Mediator is come already; the time of his coming is past long ago.

II. That Jesus Christ is he that should come, and that is come, and is the true Messiah or Anointed.

The first Point.

I. That the Mediator is come already: The Jews say he is to come: we say and believe he is come, and the time which the Prophets set for his coming is past long ago, 1 Pet. 1. 10, 11, 12.

Proofs.

1. The Scepter or Government is long since departed from *Judah*; Therefore the Mediator is come long ago. For tis prophesied that he should come before the departure of the Government out of the line of *Judah*. In that old prophetic of *Jacob*, Gen. 49. 10. *Until Shilo come*. That is, until the Peace-maker, or Mediator come, for *Shilo* is derived of [*Shalah*] which signifieth both Annorat. to be great and peaceable, and also to make peace; upon the place. and this text in the sense of all Israel, and of the Jewish interpreters themselves, is a prophetic of the Messiah, the Anointed of God, the Saviour of the world; and *Du Plessis* names the most famous *Rabbies* thus expounding it.

A General view of

Now that the Scepter is long since departed from *Judah*, appears from the State of the Jews many hundreds of years, who have been long a scattered and oppressed people, and *Josephus* and *Philo* (learned Jews,) do witness, that the Government ceased 1500 years ago, in the days of *Herod*, the Son of the *Antipater*, an Edomite, who was set up to be King of Jewry by the Conquering Romans. This *Herod* slew *Hircanus* the last King of the Tribe of *Judah*; And ever since to this day the Jews have been Out-casts, their Common-weal dissolved, their Government broken in pieces, and they dispersed and scattered into several Countries, without any Governour or Law-giver of their own Nation, and are wholly in the power of those Princes, or Potentates, or States, in whose Land they live. As *Josephus* in his book of the Wars of the Jews, and *Philo* in his book of the times,

Proof II.

2. The second Temple is destroyed long ago, and therefore the Mediator is come long ago: For 'twas prophesied that he should come before the destruction of the Temple, yea that he should come into the Temple, and the Temple be filled with his glory, *Hagg.* 2. 7. 9. *Mal.* 3. 1. (*The Lord whom yee seek shall suddenly come into his Temple, even the Messenger of the Covenant, &c.*) and *Dan.* 9. 25, 26.

Now this Temple was destroyed by *Titus*, many hundred years ago, that one stone was not left standing upon another, as our Saviour Prophesied, and themselves confess, and any Tavailor may see.

Yea

Yea, *Julian* a deadly enemy of Christ, and Emperor of *Rome*, gave them leave to build it again, and gave a large sum of money for that purpose; yet they could never bring it to passe. But when they began to build, fires issued out of the Earth, and extraordinary Lightning from Heaven, which burnt up the work-men, and destroyed their work.

Proof III.

3. The very places where the *Messiah* was to be born, to be brought up, to teach, and to suffer in, are destroyed long ago, and therefore he is come long ago. He was to be born at *Beth-Syriae-lehem*, *Micha* 5. 2. to be brought up at *Nazareth*, *Mat.* 2. 23, compared with. *Isa.* 11. 1. (אֶתְנַחֲשֵׁת *Netzer*, which name of *Vid. An-* Christ hath allusion to *Nazareth*, which in the Sy. notat. up-
riack is written in the same Letters, for the whole on *Mat.*
word (*Nazareth*) was not known in the old Testa- 2. 23. &
ment. *Piscator*
in *Loc.*

Again, he was to teach in the Temple, and to come to *Jerusalem*, and there to be rejected, and crucified by his own Nation, *Zech.* 9. 9. *Zech.* 12. 10. *Mal.* 3. 1. And Mr. Leigh in his Critica Sacra, Hebraica, 3

But all these places, viz. *Bethlehem*, and *Nazareth*, and the *Temple*, and *Jerusalem*, have been long since wasted and destroyed, and the Jews banished out of them, and therefore the *Messiah* cannot come now and preach in them to his own Nation, nor suffer by his own Nation there; For his own Nation are removed thence into all Quarters of the Earth.

Therefore all these things are past, and Christ is born, and brought up, and hath preached in the Temple

Temple, and been rejected of *Jerusalem* already.

Proof IV.

4. All the times which have been set by the Jews or any other (since the Prophets) have failed, and therefore the time of his coming is past.

Du Plessis. The Jews had several traditions concerning the time of the *Messiah's* coming; and all their own Traditions have failed them. In their Talmud (which is a book of all their affairs, both civil, and spiritual, a collection of Laws and Customs, and manner of discipline) I say in their Talmud are recorded several Traditions concerning the time of the *Messiah's* coming; Some set the time about the destruction of the Temple, as the School of *Elias*: Others about the time of *Herod*: Some in the year of the world 4474: Others in the year of the world 5118. All which times are past, so that they are put to their shifts, and forced to confess in their Talmud, that the time of the coming of the *Messiah* is past, seven hundred and fourty years before that saying in their Talmud was written. In the conclusion, after much alteration and changing of the time, and much expectation to no purpose, their greatest Rabbins come to this point, That it is needless to calculate any more for the coming of the *Messiah*, That all the times limited by the Prophets are already past; And they have found out this shift, for our sins sake his coming is deferred. As though the sins of men could make God to alter his eternal purpose to send the Mediator, or to falsifie the word of his holy Prophets, which have been since the world began.

Thus I have proved that the Mediator is come already: which was the first Point. Now follows

The

The second Point.

2. That Jesus is He, that should come, and that is come, and is the true *Messiah*, the Anointed, anointed of God, to be the only Mediator. I say Jesus the Son of the Virgin *Mary*, is he: According to *Peters* Answer to the Question *Mat.* 16. 15. 16. *Thou art Christ the Son of the living God* and according to the Doctrine of *Apollo*, *Acts.* 18. 28 *Jesus is the Christ.*

Proofs.

1. Agreement of the History of the new Testament with the Prophecies of the Old Testament, concerning the *Messiah*, *Luk.* 1. 69, 70, *Acts* 3. 18, 22, 23, 24, *Act.* 26. 22, 23.

1. He came at the time prophesied of, compare *Gen* 49. 10. with *Mat.* 2. 1. This *Herod* was a Stranger, and cut off the line of *Judah*, from the Government. 2. He came of the house and Family of *David*, compare *Jer.* 23. 5, with *Luk.* 1. 27. 3. He was born of a Virgin, compare *Isa.* 7. 14. with *Mat.* 1. 18. 4. He was born in *Bethlehem*, compare *Micah* 5. 2, with *Mat.* 2. 1, 5. He was born in a low and mean condition, compare *Isa.* 53. 2, with *Luk.* 1. 48. And in all the passages of his life and death, he urgeth the Prophets, to defend his right to the office of Mediator, and useth these Arguments: Thus it is written, and thus it behoved *Christ* to suffer, &c. And again, That it might be fulfilled which was spoken, by such a Prophet, and such a Prophet.

Proof 2.

2. His Miracles prove him to be the *Messiah* or Mediator; and this was his proof to convince *Johns* Disciples *Mat.* 11. 2, 3, 4, 5. Their Question was, Art thou he that should come? Mark the answer, v. 4, 5. Go, and shew John a gain those things which yee do hear and see. The blind receive their sight, and the lame walk the L - pers are cleansed, and the dead are raised, &c. And the Apostles use the same Argument, *Act.* 2. 22. *Jesus of Nazareth a man approved of God among you, by Miracles, Wonders, and Signs, which God did by him in the midst of you, as ye your selves also know.* And this was the argument of the man that was born blind, and had his eyes opened by *Jesus Christ*, *Joh.* 9. 30, 31, 32.

Yea the Jews recorded some of his Miracles in their *Talmud*; and *Josephus* their own Writer confesseth that he wrought Miracles which were so wonderful that he cannot tell whether he ought to call him man or God, in his Book of Antiquities.

Proof III.

3. His glorious resurrection from the dead the third day, proves his Mediatourship, and this was the Apostles Argument, *Act.* 2. 32, *This Jesus hath God raised up, whereof we are all witnesses.* And *Act.* 3. 15. *Whom God hath raised from the dead, whereof we are witnesses.* So *Chap.* 4. 10. And the Apostle *Paul* tells us, that he is declared to be the Son

Son of God, with Power, by the resurrection from the dead. *Ro.* 1. 4.

Now that he rose indeed appears,

1. By the witness of the Apostles and others that saw him fourty daies, yea touched him, and felt him with their fingers, yea eat and drank with him, a whole Society or Combination of holy Apostles.

2. By the strict watch that was set at his Tomb, by the Jews procurement, *Mat.* 27. 63, 66. Compared with *chap.* 28, 11, --16..

3. By the Confession of his greatest Adversaries. *Pilat* wrote to the Emperour *Claudius* to give him notice, That *Jesus* was risen from the dead notwithstanding the sealing of the Stone, and the strong Guard of the Sepulcher. Yea *Josephus* (a Jewish Historian) writes of his resurrection the third day, in these words, He shewed himself alive to them three daies after his death.

And how unlikely and senselesse is that shift of the Jews, that the Disciples should steal him away, when so strong a Guard was set, and *Pilat* himself believed that he was risen? The Guard were bribed to tell the Governour, they stole him while we slept, and if asleep, how did they know that the Disciples stole him away? And what would it have availed the Disciples to have hid his body, and to have dyed for him after his death, if he had deceived them, and not risen indeed? Yet they preached his Resurrection with great boldness, and all the Potentates in the world could not stop their mouths, but they stood to it to the very death, and thought they dyed (as they did) most blessedly, and honourably, in defence of his resurrection.

Proof

Proof IV.

IV. His Prophecies prove him to be the true *Messiah*, or Mediatour. The Jews themselves expound *Moses* Prophecie of the *Messiah*, to import, that he should be a great Prophet *Deut.* 18. 18. Whence arose that Common demand in the Gospel, Art thou that Prophet? Not to mention *Christ* divining about the thoughts of the *Pharisees*, and how he knew the hearts of his Disciples; I will propose his Prophecies, of the spreading of the Gospel in all Nations, of his own Resurrection, of the Persecutions of his Apostles, of the Destruction of *Jerusalem*, of the great Wars, Commotions, and tumults that should be in the world after his Death *Mat.* 24. And particularly of the Destruction of the Temple, that there should not be left one stone upon another, and that forty years before it came to passe. And this was done by *Titus* and *Vespasian*, as their own Histories declare at large. Yea, he prophecyeth of the besieging of *Jerusalem*, and the taking thereof, and their banishment into all Nations. *Luk.* 21. 21, 24.

But I have spoken largely of Prophecies in my Doctrine of the Scripture, and will therefore hasten to another Proof.

Proof V.

V. The purity of his Doctrine, proves him to be the *Messiah*, or Mediator, for he grounds all his sayings upon Scripture, and advanceth the Glory of God, and teacheth self-denial, Sincerity

urity of heart, contempt of the world, and expoundeth the Law, as cheking the lusts and inward motions of the Soul; Condemns the hypocrisy of the *Pharisees* who interpreted the Law to extend only to the outward man, and outward worship, but He carries it home with Power to the hidden man of the heart. *Mat. 5. 27, 28, &c.* Yea in his Doctrine he revealeth Mysteries beyond the reach of Man *Joh. 1. 18. Joh. 15. 15.* As the Doctrine of his One-ness with the Father, his equality with God, his being in heaven when he was upon earth, and the Prophecies before named, to which I might adde, the institutions of new Sacraments, abolishing the old, and ordaining of Apostles and Ministers in the Church; appointment of a more special worship, and more spiritual Sabbath. All which are supernatural Conceptions; yea his incomparable Holinesse, impartial Severity, wherein he will not allow men in one unknown sin, except they mean to perish for ever.

Now his Doctrine joyned to his Miracles, and Prophecies, confirm the verity of his office beyond Contradiction: for Doctrine is the touchstone of all Miracles and Prophecies. *Dent. 13. 1, 2, 3. Joh. 3. 34. He whom God hath sent speaketh the words of God.*

Proof VI.

VI. The Testimony of Heaven and Hell, prove him to be the true *Messiah*, or Mediatour, *Mat. 3. 17. And lo, a voice from Heaven saying, this is my beloved Son, &c. Mat. 17. 5. Luk. 2. 8, 9, &c.*

&c. Yea the Devils themselves, *Mat. 8. 28, 29.*

Proof VII.

VII. The Testimony and Conversion of his greatest Adversaries, shews from whence he is. The Centurion and his Attendants who were set to watch him upon the Crosse, and to see him put to death, give this verdict, Truly this was the Son of God, *Mat. 27. 54.* And Paul a bitter Persecutor was wondrously converted, and became a blessed Preacher and Heavenly Historian to write of the Doctrine of Christ, *Act. 9.* And all his Epistles to the Churches.

Yea the Jews themselves have registred him among the Priests of the Temple with this Title, *Jesus the Son of God, and of the virgin Mary, as Du Plessis noteth.*

I might have added the gift of the Holy Ghost, and of tongues, given to those that Preached him, and their power to conferr the gift upon others; and I might have urged the power of his name after his death, and the great wonders that have been done in his name mentioned in the *Acts* of the Apostles: and also I might have shewed you that there is no other of considerable note besides him, that ever pretended to the office of Mediator; but all pretenders with their Names and Memories are blotted out of the World, and have come to nothing; but enough hath been said to this point, and I would not be tedious. So much to the third Question.

Quest. 4. *What hath Christ undertaken to do as Mediator.*

Ans.

Ans. He undertakes (by virtue of this office) to deal effectually with both parties, viz. an offended God, and offending man, so as to bring them to a fair and full agreement. And herein the Priests under the law were types of Christ; *Heb. 5. 1. Ordained for men in things pertaining to God.* And this shews the necessity of a Personal Union of both natures in Christ; for, these *opera Dei viri* *lia;* (these works of concernment both to God and Man) could not be done without a Theanthropy in the Doer of them; that is, they could not be done by any other, than by him that is both God and Man in one Person. As the justice of God requires that Sin be punished in the same nature that had offended, so the infiniteness of his justice requires that the satisfaction be infinite; which could not be performed by any other than one that is of an infinite Nature and Dignity. But that I may come to particulars, I will propose four things which Christ hath undertaken by this office.

1. Satisfaction.
2. Reconciliation.
3. Stipulation, or a new Covenant.
4. Confirmation.

1. *Satisfaction*; Our Mediatour hath undertaken to satisfie Gods justice, and hath really and fully satisfied it for the Sins of all believers, and of all Gods elect: and that by paying a sufficient price to ransom and redeem them from death and wrath to come. There are that say Christ dyed not to satisfie for us, but to be our example; But the

the Scriptures determine it to be a real satisfaction for the poor debtors; He truly paid what we owed to Gods Justice. Isa. 53. 4, 5, 6, 12. Surely he hath born our griefs; &c. He was wounded for our transgressions, &c. The Lord hath laid on him the iniquity of us all, He bare the Sin of many. Mar. 20. 28. To give his life a ransom for many. 1 Tim. 2. 6. Who gave himself a ransom for all. 1 Cor. 6. 20. Ye are bought with a price. 1 Pet. 1. 18, 19. Redeemed with the precious blood of Christ, &c. 1 Pet. 2. 24. Who his own self bare our Sins in his own body, &c.

Yea God is so truly satisfied, that the debt-book is crossed, and the whole debt blotted out, and the Debtor discharged from guilt. Col. 2. 14. Blotting out the hand-writing of Ordinances that was against us, &c. nailing it to his Crosse. Gal. 3. 13. Hath redeemed us from the curse of the Law, &c. 2 Cor. 5. 21.

And though Christs satisfaction be sufficient for ten worlds, yet it is efficient to none but Gods elect; 'tis appropriated to them, Christ had a special eye to them in satisfying. Job. 10. 15. ch. 17. 9, 19. Rev. 5. 9. Mat. 7. 23. Tit. 2. 14. Gal. 4. 4, 5, 6. 1 Joh. 3. 16. Job. 15. 12, 13. Eph. 5. 25. Hence it follows, that Christs satisfaction shall be effectually applyed to all those for whom it was intended, and consequently the satisfaction and application are of equal extent: for why should Christ satisfy in vain? Application is the end of Satisfaction. Job. 6. 37, 38, 39. Gal. 4. 4, 5, 6. Eph. 1. 9, 10, 11. Job. 11. 51, 52. 1 Pet. 3. 18. Satisfaction is greater than Application, and for whom Christ hath done the greater, he will

will do the lesse; *Ro. 8. 32, 34.* 'Tis a small thing to Christ to intercede for those for whom he dyed. He that could dye for them, He can easily pray for them.

2. *Reconciliation*: He hath undertaken to reconcile both parties; to bring them together, and to make them Friends, to banish and take away all enmity; and to make them love each other; to reconcile Man to God, and God to man. *Col. 1. 21, 22. You that were alienated, &c. Yet now hath he reconciled, &c. Eph. 2. 16. Having Slain the Enmity thereby. Ro. 5. 1. We have peace with God by our Lord Jesus Christ. 1 Pet. 3. 18. That he might bring us to God. 1 Joh. 4. 19. We love him because he hath first loved us.*

3. *Stipulation, or entering into Covenant*. Christ hath undertaken (by his office) to bring both parties into Bonds of Love; into Articles of Agreement; and into Marriage-Covenant; and this is that which we call the New-Covenant, and better Covenant, or Covenant of Grace. Hence He is called Mediatour of the Covenant; *Heb. 8. 6. chap. 12. 24.*

In this Covenant, God doth as it were Article and Indent with Man, and Man with God; God Covenanteth with Man to be his God and Father; *Jer. 31. 33.* And Man Covenanteth with God to be his Child and Servant, *Jer. 50. 5.*

This Covenant is better than the old, because it hath better promises; *Heb. 8. 6. Better Promises*. In this Covenant the promises are made to Faith, not to perfect Obedience, or works, *Mark. 16. 16.* And Faith it self is promised, *Joh. 6. 37, 45. Ezek. 36. 26, 27.* It promiseth all things

things that pertain to Life, and Godliness, 2 *Pet.* 1. 3. Yea it promiset^h the removal of all hindrances of Salvation; *Ma.* 1. 21. 1 *Joh.* 1. 7. *Ro.* 16. 20. No such promises in the first Covenant of works.

4. *Confirmation.* Christ hath undertaken to confirm and perpetuate to Eternity this Peace and Covenant of Peace between God and Man. *Gen.* 17. 7. *Isay* 54. 8, 9, 10. *Neither shall the Covenant of my Peace be removed.* Hence Christ is called a surety of the Covenant; *Heb.* 7. 22. *Jesus made a surety of a better Testament.* A surety, because he promiset^h on our behalf, Constancy to God, and that we shall not apostatize and break Covenant, as formerly we brake the Covenant of works. *Jer.* 32. 39, 40. *Phil.* 1. 6. *Heb.* 12. 2. 1 *Pet.* 1. 5. 1 *The.* 5. 23, 24.

And as the Covenant is confirmed on mans part, by Christs surety-ship; So is it also confirmed on Gods part, by a solemn Oath, wherein he swears to two things. 1. That he will accept of Christs satisfaction for ever. 2. That this Covenant of Peace shall be Immutable, *Psal.* 110. 4. *The Lord hath sworn, and will not repent, thou art a Priest for ever. q. d.* Thou hast given me everlasting satisfaction, and I am pleased, I do accept it, and will for ever; and *Heb.* 6. 13, 19. *God willing more abundantly to shew unto the Heires of promise the Immutability of his Counsel, confirmed it by an Oath, &c.* Here you see the Confirmation of the Covenant. *Now to the next question.*

Quest. 5. *How doth Christ perform this Office?*

Ans^r. According to his several undertakings, mentioned in the fourth question. His performance is suitable to his undertaking 1. *He. performs.*

forms the Satisfaction. 2. The Reconciliation, and Covenant. 3. The Confirmation of all.

1. The Satisfaction is performed by his obedience to death, his whole obedience, both active and passive obedience; Whatever he did or suffered in the flesh was for man, and for satisfaction to Gods Justice on mans behalf, *Rom. 5. 19. By the obedience of One, shall many be made righteous. Phil. 2. 8. He humbled himself, and became obedient unto death, &c.* For whom? Not for himself, for he was equal to God, and had glory enough before, and needed not to do any thing to *Calvin Instit.* make him more happy, *Joh. 17. 5.* For whom then did he satisfy, and merit by all his doing and suffering? For our sakes only, not at all for his own, *Isay 9. 6. To us a Son is born. To us, to us, Joh. 17. 19. For their sakes, I sanctify myself. Ro. 8. 32. Delivered him up for us all.*

By his Passive obedience he satisfies Justice so far, as to free us from the curse of the Law, and the punishment of Sin, *Gal. 3. 13.*

By his Active obedience he satisfies further, Even so as to merit eternal life for us, by fulfilling the Law, which requires perfect obedience, promising life upon obedience; For man by disobedience, did not only incur the penalty of death, but also he forfeited the reward of life, or unto life, *Lev. 18. 5. Deut. 6. 25.* Now Christ by his active obedience, hath merited eternal life for those that had made an absolute forfeiture, *Ro. 5. 18. chap. 6. 23. Eph. 1. 11, 14. Purchased possession.*

Two things are required to the satisfaction of Gods justice: 1. Suffering the punishment due to the

breach of the Law, and 2. Perfect righteousness in fulfilling the Law. Now if Christ had only suffered for us, he had left us only in *Statu quo prius*, in the same condition we were in before the fall, and we could not have been saved without perfect obedience to the Law, but now that he hath fulfilled the Law for us, believing in him will bring us to life, though our obedience be imperfect.

Yet Christs active and passive obedience are not divided, but both are united in the work of Redemption, and there is merit in both; But the same obedience is both active and passive, in a divers respect, and may be called, *Actio passiva, et Passio activa*, *Passive action*, and *Active passion*, or *suffering*; Consider it as a reception of punishment, and so it is passive obedience: but consider it as a testimony of his love to poor sinners, and so it is active obedience; For 'tis his own doing, and voluntary action, to lay down his life for us.

And though we may not divide his obedience into parts: yet we must distinguish it, in respect of the end thereof, for it looks two wayes, viz. To a double satisfaction: it designs the satisfying of God for two things. 1. For the punishment due to man. 2. For eternal life which man obtains of God. The first, it satisfies by suffering. The latter, by perfect righteousness, or fulfilling of the Law. And thus the death and passion of Christ, is principally referred to his passive obedience: and the fulfilling of the Law, to his active obedience; Otherwise *Adam's* disobedience would be more meritorious to Damnation, than Christs obedience to Salvation.

This satisfactory obedience of Christ, comprehends

hends in it the whole Doctrine of his Incarnation, Life, and Death, Resurrection, and Ascension, of which I will not now treat particularly; Only I do profess my Faith in these points, according to the Scriptures, and the Ancient Creed, viz. "That Jesus Christ our Lord was conceived by the Holy-Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was Crucified, Dead, and Buried, He descended into Hell, the third day he rose again from the dead, He ascended into Heaven, &c. And thus he not only satisfied Gods justice, but also he made it manifest, he was both called and qualified to this office of Mediator, viz. By his Resurrection, &c.

That is into Torments of Soul before his death, as Calvin, & Mat. 26. 38.

Thus much to the performance of the first undertaking, viz. Satisfaction.

2. The Reconciliation is performed by application of the Satisfaction, both to God and men: and so, by Intercession, and effectual perswasion or vocation.

1. Christ applies his Satisfaction to God by Intercession, *Isay. 53. 12. He bore the sin of many, and made Intercession for the Transgressors. Rom. 8. 34. It is Christ that died, &c. Who also maketh Intercession for us.*

Thus he did on earth, and thus he doth in Heaven, *Joh. 17. Throughout, Heb. 5. 7. Psal. 110. 4. And Heb. 7. 25.*

Yet I do not conceive that Christs praying, and interceding in Heaven is like ours, or his own on earth, not with cries and tears, as on earth; But it is only a Glorious appearing in the presence of his Father for us, with the merits of his satisfaction, urged in some unspeakable manner of proposition

fiction, *Heb. 9. 24.* But into Heaven it self, now to appear in the presence of God for us. Now he hath put off the form of a Servant, and put on a form of glory and power in Heaven, *Mat. 28. 18.*

2. Christ applyes his Satisfaction to men, by perswading them to accept of him as Mediator, and of peace with God by him; And that both by external, and internal vocation; And so he makes us willing, *Eph. 2. 16, 17.* That he might reconcile, he came and preached peace, &c. *Pf. 110. 3.* *Joh. 5. 25.* They that hear shall live. *Joh. 6. 37.* Shall come to me. And v. 44, 45. *Eph. 1. 19, 20.* Chap. 2. 1, 2. *Tim. 1. 9.* *Ro. 8. 30.* 2 *Thes. 2. 14.* Whereto he called you by our Gospel. *Phil. 3. 12.* I am apprehended of Christ Jesus. Chap. 2. 13. Worketh in you to will. 'Tis an effectual perswasior.

Herein God useth the ministry of man, 2 *Cor. 5. 20.* We pray you in Christs stead, be reconciled, &c.

Thus Christ performs the Reconciliation, and in the same manner he performs the Stipulation, and draws man into Covenant with God: he perswades us effectually to enter into Covenant, for the Covenant and Reconciliation are one in effect; Hence the Covenant is called, a Covenant of peace, and Christ is called, the messenger of the Covenant, *Mal. 3. 1.*

Therefore I will speak no more to the manner of performing the Stipulation, but will passe to the Confirmation of this peace.

3. The Confirmation of peace is performed, by Intercession to God continually, and by fresh supplies of Grace to man, and by frequent renewing and

and sealing the Covenant, with the outward and inward seals thereof, viz. The Sacraments, and the spirit of Grace, 1. John 2. 1. *If any man sin, we have an advocate, &c.* John 15. 2, 5: *without me, ye can do nothing.* Heb. 12. 2. Jesus the Author and finisher of faith. 1 Cor. 11. 25. *This cup is the New Testament:* That is, a pledge and seal thereof. Eph. 1. 13, 14. *After ye believed ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, &c.* Psal. 25. 14. *And he will shew them his covenant:* That is, He will renew it with them, confirm it to them.

Object. *But the party offended cannot be Mediator. Christ, as he is God, is the party offended: Therefore He cannot be mediator.*

Sol. 1. The major Proposition is true; if the party offended be such a one, as in whom there are not more Persons than one: but in God is a Trinity of Persons, as is before shewed; Therefore in him one Person may become Mediatour to another.

2. The Persons offended being more than one, one of them may be Mediator, though not absolutely considered as offended; yet as he doth, *as Dr. Prideaux* *will* *ans.* *liam induere*, he may: That is, if he put on another form, he may. And this hath Christ done. He came in the form of a servant, Phil. 2. 7. Thus one Senatour may intercede for the guilty, to a whole Senate, without any impeachment to his dignity, and to shew his merciful disposition. And thus a Kings son, (though offended as well as his father) may yet go out to stubborn enemies and rebels, and recocile them to his Father; and yet not cease to be a natural Son.

I will be very brief in the Application.

Uses.

I. *Confutation.* This Doctrine may serve to

IRREGULAR PA

2. Against Christs Intercession; they teach of
other Mediators, as the Saints deceased, and the
Lady *Mary*, &c. They distinguish betwixt Me-
diators of Redemption, and Mediators of In-
ter-

Fundamental Principles.

Intercession; and this last Office they attribute to the Saints departed. But if we pray to them, they cannot hear us, neither know they our affairs below any further than God acquaints them; and did they know, they would give Christ the glory

PAGINATION

Use II.

II. *Counsel*, I counsel you then to accept of Christ as Mediator. As your Prophet to instruct you

I will be very brief in the Application.

Uses.

I. Confutation. This Doctrine may serve to confute the Papists that seek to overthrow Christs Mediatorship, and that gives his glory to another. They erre two ways. 1. Against Christs satisfaction. 2. Against his Intercession; and so against all his whole Office.

1. Against his Merit and Satisfaction; the Romanists teach us, That we must have more Priests, and more sacrifices for sin, as the sacrifice of the Masse, (that detestable Idol, as the Martyrs were wont to stile it) and further, they teach the merit of works, and Purgatory, and more such idle inventions. All which corrupt opinions are refuted by the Doctrine of Christs Mediatorship, and his sole interest in this Office. The Scripture knows but one Mediatour, *1 Tim. 2. 5.* but one high Priest under the New Testament, *Heb. 7. 26.* but one Sacrifice or Offering, *Heb. 7. 27. chapt. 9. 27. chapt. 10. 10, 14.* The Scripture saith plainly, There shall be no more offering for sin, *Heb. 10. 18.* Yea, therefore the old Priests were abolished, because they were men of infirmity, and but men, *Heb. 7. 28.* Yea the Scripture reiects our works in point of merit, and attributes our salvation to free grace, *Rom. 3. 24, &c. Ro. 4. 5. Ro. 11. 6.*

2. Against Christs Intercession; they teach o-
ther Mediators, as the Saints deceased, and the
Lady *Mary*, &c. They distinguish betwixt Me-
diators of Redemption, and Mediators of In-
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Fundamental Principles.

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tercession; and this last Office they attribute to the Saints departed. But if we pray to them, they cannot hear us, neither know they our affairs below any further than God acquaints them; and did they know, they would give Christ the glory of his own Office, who ever lives to make intercession for us, *Heb. 7. 25.* and there is no difference betwixt a Mediator of Redemption, and one of Intercession; for both these belong to one office; and are peculiar to Christ. He is Intercessour as well as Redeemer, *Isai 53. 12.* and my text saith, *There is one Mediatour.* Besides, Why did not the Prophets and Apostles make use of such Mediators, if God were pleased with them? Why did not *Moses*, and *David*, and *Peter*, and *Paul*, and other Saints recorded in Scripture whiles they lived in the world, apply themselves to dead Saints, and pray, Father *Abraham*, and *Isaac*, and *Jacob*, have mercy on us, and mediate for us? Indeed in the Parable, *Luke 16.* we read of one of the Fire-brands of hell, praying thus, Father *Abraham*, have mercy upon me, &c. But he had no other Father in heaven, and *Abraham* was his Father (possibly) after the flesh onely; and so tis a fleshly and hellish prayer. And though there be such prayers in hell; yet let us not learn of them to pray; lets have no such prayers in the Church: but learn of Christ to pray to God onely, *Mat. 6. 6, 9.*

Use II.

II. *Counsel.* I counsel you then to accept of Christ as Mediator. As your Prophet to instruct you

you ; as your Priest that hath satisfied for you ; as
 your King to reign over your hearts by his Spirit.
 O, accept of him. 1 Tim. 1. 15. *This is a faith-
 ful saying, and worthy of all acceptation, that Jesus
 Christ came into the world to save sinners. of whom*

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him to bring you to God, and to bring you into
 favour with God, John 6. 37. John 14. 6. Mark 16.
 John 5. 40.

2. You must enter into Actual Covenant with
 God,

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God, and promise sincere obedience to him for
the time to come, *Jer. 30. 4, 5.*

God professeth plainly his willingness to en-
ter into Covenant with Sinners, *Heb. 10. 16.* O,
behold of the Covenant, and be assured *16. 1*

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faith, and all other graces in your hearts, *John 3. 5.*

1 Cor. 6. 11. Gal. 5. 22, 23.

4. Use your Mediatour all your days: for he
that could make you friends with God, when ene-
mies, can do, and will do any thing for you, now
you

you ; as your Priest that hath satisfied for you ; as your King to reign over your hearts by his Spirit. O, accept of him. *1 Tim. 1. 15. This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief.* I have told you that Christ hath satisfied Gods justice, and made him placable to you. Now Christ is to deal with both parties, not only with God, but also with man. He hath pacified the party offended ; all that remains, is to persuade you, to a peaceable disposition, and acceptation ; and mark how earnest Christ is with you in this matter. *2 Cor. 5. 20, 21. As though God did beseech you, we pray you in Christs stead, &c.* O, be reconciled, and thankful that you may. Consider, Tis a fair and blessed motion which Christ makes to your souls ; O, yield to it. He offers you the grace of God ; see that you receive it not in vain, *2 Cor. 6. 1, 2.* Yea consider, that Christ is able to perform this peace which he hath undertaken, he is able to save you to the uttermost, *Heb. 7. 25.* *ea, if you perceive it, we may see incomparable love of Christ in this matter, 1 John 3. 16.*

I might use many Arguments. But

The Conclusion is, If ever you mean to be saved, you must do two things.

1. You must come unto Christ by faith, and so refer all the difference betwixt God and your souls to him, to take it up for you, and so suffer him to bring you to God, and to bring you into favour with God, *John 6. 37. John 14. 6. Mark 16. 16. John 5. 40.*

2. You must enter into Actual Covenant with God,

God, and promise sincere obedience to him for the time to come, *Jer.* 50. 4, 5.

God professeth plainly his willingness to enter into Covenant with Sinners, *Heb.* 10. 16. O, takehold of the Covenant, and be at peace, *Isai* 56. 6, 7. *Job* 22. 21.

Use III.

III. *Exhortation*, To believers, and such as are reconciled.

1. Be thankful to God the Father, that sent his onely Son into the world to purchase your peace, and to ransom you from hell, to deliver you from wrath to come, and to bring you to heaven, *John* 3. 16. *Rom.* 7. 24, 25. *I thank God through Jesus Christ my Lord.* *Eph.* 1. 3. *Blessed be the God and Father of our Lord Jesus Christ, &c.*

2. Give up your selves and your lives to Jesus Christ, who hath bought you with a price, and deserves you a thousand times over: If you had a thousand souls and bodies for him, all were too little to return to him; if a thousand hearts, all were too little to bestow upon him that dyed for you, *1 Cor.* 6. 19, 20. *2 Cor.* 5. 14, 15.

3. Give glory to the holy Ghost, who hath turned your hearts to Jesus Christ, and effectually wrought upon you to believe in his name. Acknowledge him to be the Author and worker of faith, and all other graces in your souls, *John* 3. 5. *1 Cor.* 6. 11. *Gal.* 5. 22, 23.

4. Use your Mediatour all your days: for he that could make you friends with God, when enemies, can do, and will do any thing for you, now
you

You are friends, *Heb. 12. 1, 2. Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of your faith. Rom. 5. 10. Much more being reconciled, we shall, &c.*

Rules.

1. Use his Satisfaction, as an Antidote against despair, and fear, and terrour of Conscience. For his blood will purge the Conscience, *Heb. 9. 14. 1 John 1. 7.* and marke the force of that Argument, *Rom. 8. 34. Who is he that condemneth? It is Christ that dyed.* One end of his death was to deliver souls from fear and bondage, *Heb. 2. 14, 15.*

2. Use his intercession in every prayer, and in every motion that thou sendest up to heaven. For his business in heaven is to make intercession, *John 14. 13, 14. Whatsoever ye shall ask in my name, shall I do. Heb. 7. 25.*

3. Use his Intercession in the very hour of death; and give up thy soul into his hand, and beseech him to present it faultless to God the Father: as blessed Stephen, *Acts 7. 59. Lord Jesus receive my spirit.* And what encouragement is there in these Scriptures? *Eph. 5. 2, 27. Christ also hath loved us, and hath given himself for us, offering, and a sacrifice to God, for a sweet smelling savour; That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing, &c. and Jude 24, 25. And to present you faultless before the presence of his glory with exceeding joy, &c.*

Thus much to the sixth Principle.

Here endeth the second part of the Doctrine of Fundamentals.

The third part followeth.

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A
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Fundamentals ,
CONTINU'D & CONCLUDED
(in the third Part of this Book)

with a discourse of
The Six last Principles of Christian Religion,
out of one Eminent Text, viz,
HEB. 6. 1, 2.

Being the third Part.

By Robert Walwyn, Minister of the
word and Sacraments.

London, Printed by Tho. Leach, 1660.

THE HISTORY OF THE

REIGN OF KING CHARLES THE FIRST

BY SAMUEL JOHNSON

IN TWO VOLUMES

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1743

Vol. I.

CHAP. I.

THE KING'S MARRIAGE

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The contents of the third Part.

The Text, *Heb. 6. 1, 2*, divided and opened in three Questions, viz.

1. *Whether every Principle of these six in the text, be intended as Fundamentals?*

2. *What Baptism is chiefly here intended?*

3. *What is meant by laying on of hands?*

In which Questions are shewed,

1. *That all these six Principles are laid down for Fundamentals.*

2. *That baptism of water is chiefly intended in the Text.*

3. *That by the laying on of hands is meant the office of the Ministry, which is given thereby.*

After the opening of the Text, the several Principles are handled, as a supplement or Appendix to the former discourse; and therefore that Principle which is first in the Text, is named the seventh in the order of the whole discourse.

The seventh Principle, of

[*Repentance from dead works,*] opened in six Questions, viz.

1. *What is Repentance?*

2. *What is the difference betwixt Repentance and Regeneration?*

3. *Whether every true penitent knows the time and circumstance of his conversion.*

4. *Whether a man may be a true Penitent without any great measure of horror and amazement at first conversion?*

The Contents of the third Part.

5. *Whether Repentance should be frequently iterated, or only once performed?*

6. *Whether is a man actually pardoned his sin before all time, or only at the time of Repentance?*

One Use for brevities sake.

The Eighth Principle.

[Of Faith towards God,] Opened in six Questions, viz.

1. *What is justifying faith?*

2. *How doth faith justify?*

3. *Whether doth any other grace justify?*

4. *What is the difference between justifying faith, and all other kinds of faith?*

5. *What is the witness of the Spirit after faith?*

6. *Whether faith and fear may be together in a justified person?*

In which last Question are four Positions, about godly fear and despair.

The Uses, wherein are resolved two Doubts;

1. *Concerning the sin against the holy Ghost.*

2. *Concerning slavish fear.*

The ninth Principle.

[Of Baptism of water.] Seven grounds proving it to be a Fundamental Principle.

Six Questions to open it, viz.

1. *What is Baptism of water?*

Seven Positions about it.

2. *Whether is it a perpetual Ordinance?*

Grounds of its perpetuity.

A distinction betwixt the Baptism of the Spirit,

The Contents of the third Part.

rit, and Sanctification.

3. *Whether is it a necessary Ordinance?*

Extremes avoided, Grounds urged, Objections answered.

4. *Whether is it placed in the room of Circumcision?*

Its succession defended, Objections answered.

5. *Whether infants ought to be baptised?*

Rules to facilitate the belief of infant-baptism; five Rules as an introduction.

Eight Arguments urged.

6. *Whether Baptism ought to be by dipping, or sprinkling?* Where two things are proved.

1. *That the manner of washing in Baptism is not limited in the Scripture; the quantity of water is not prescribed.*

2. *That sprinkling is better than dipping?*

The Uses, and in the Conclusion.

One more Question, viz.

Whether a man may dye in that Error against Infant-Baptism, and be saved?

The tenth Principle.

[*Of laying on of hands, or the Office of the Ministry.*]

Ten grounds proving it to be a Fundamental Principle.

Six Questions, viz.

1. *What is the office of the Ministry?*

Explained in four Theses.

2. *Whether is it a perfect Office?*

Its perpetuity defended, and Objections answered.

3. *Whether is it a common Office, or Peculiar to those*

The Contents of the third Part.

those that are specially called?

The unlawfulness of meddling either with the Work or Office, without a special Call, shewed.

Grounds urged, Objections answered.

4. *What is the true call to the Office?*

Where, of Ordination: its Substance and Circumstances, and Objections against it Answered.

5. *What are the bounds betwixt the work of the Ministry, and the work of a Private Gifted man?*

The liberties of a Gifted man freely granted, and his bounds strictly urged; and another Question started, viz.

whether may a Gifted man (who is no Minister) expound the Scripture (in a private meeting) to a combination of families or households?

6. *How may this Office be discerned in him that hath it? Or how may one know a Minister from a Gifted man that is no Minister?*

1. *By Testimonials.*

2. *By certificate of Ordination.*

Both proved by Scripture, and a great Objection answered.

Uses of the Doctrine.

The eleventh Principle.

[*Of the Resurrection of the dead.*]

Opened in two Questions, viz.

1. *What is the Resurrection?*

2. *Why is it reckoned a Fundamental?*

The Uses of the Doctrine.

Wherein is a comparison of the new Sadduces, and

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and their Principles, with the old Sadduces and their Principles: an Admonition against three great Errors, which destroy the Resurrection, and the Confutation of them, and some advantages proposed to facilitate the belief of this Principle of the Resurrection.

The twelfth Principle.

[Of Eternal judgement.] Opened in three Questions, viz.

1. *What is the eternal judgement?*
2. *How, or in what sense is it eternal?*
3. *Why is it numbred among the Fundamental Principles?*

The Uses; wherein is an Admonition against four great Errors, concerning the judgement.

Error 1. *Against the Judgement it self; as if there were no such thing.*

Error, 2. *Against the Judge, viz. God: as if he were the Author of sin himself; and therefore cannot judge men for sin.*

Error 3. *Against the end of Judgement; as if there were no heaven nor hell; no reward or punishment after this life.*

Error, 4. *About the time of Judgement; as if men could know the time.*

About the time of Judgement, three Questions.

1. *Whether the Judgement begins at the day of death? Whether is there a particular Judgement?*
2. *What need is there of a General day of Judgement, besides a Particular?*
3. *Whether shall Christ come again into this world before*

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before he comes to Judgement, to raise all the Mar-
tyrs from the dead, and to reign with them a thousand
years?

Where,

1. The birth and rise of this opinion is shewed.
2. Substantial grounds against it urged.
3. Objections answered.

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before he comes to Judgement, to raise all the Martyrs from the dead, and to reign with them a thousand years?

Where,

1. The birth and rise of this opinion is shew'd.
2. Substantial grounds against it urged.
3. Objections answered.

Other Uses of the Doctrine.

Heb.

Heb. 6. 1, 2

1. Therefore leaving the Principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of Repentance from dead works, and of Faith towards God;
2. Of the doctrine of Baptisms, and of Laying on of hands, and of Resurrection of the dead, and of Eternal judgement.

IN this Text are 3. parts,
 1. Expresse mention of Fundamental Principles, [*Principles of the Doctrine of Christ.*]

2. A Diversion from them to some other Doctrines, [*Leaving the Principles, &c. let us go on to perfection.*] When I was upon Heb. 5. 12. I shew'd you, that these Principles must be frequently taught: and now I might shew you here, That though the first Principles of Religion should be taught often, yet not alwaies, though they must be taught, yet not they only, but other Truths also must be taught with them.

There must be building, as well as the founding of Gods House, 1 Cor. 3. 10. but that is not my present undertaking.

3. A brief enumeration of particular Fundamentals, and of those especially which the Hebrews

were most defective in; for the scope of this distinct and short enumeration is to convince the *Hebrew* Babes in Christ of their own ignorance, as any may perceive that shall compare my Text with the fore-going Chapter, and especially v. 11, 12, &c.

Not that I do believe, that any true Christian among them was ignorant of all these Principles here mentioned; but (as I formerly noted) some were ignorant of this, and others of that, &c.

In this enumeration we have those six remaining Principles which I promised to discourse of, viz. Repentance, Faith, Baptism, the Ministry, the Resurrection, the Judgement to come.

*Exposition
of the
Text.*

Before I enter upon Particulars, I must endeavour to clear the Text from a wrong sense and interpretation. For some Writers will not allow of Baptism, and Laying on of hands to be Fundamentals.

To open the words, I will propound and answer 3 Questions.

1. Whether every Principle of these six in the Text be intended as Fundamental?

2. What Baptism is chiefly here intended?

3. What is meant by Laying on of hands?

Quest. 1. Whether every Principle here enumerated be a Fundamental? and so intended?

Ans. Every one of them, (even Baptism and Laying on of Hands, with the rest) is Fundamental.

Reas. 1. Because other Scriptures do prove them to be so; as my following discourse shall mani-

mani-

manifest. And this is the rule of interpretation, To compare Scripture with Scripture, 1 Cor. 2. 13.

2. Because our ordinary allowed Catechisms (which are Summaries of the Fundamentals) do not leave out the Sacraments; and the old Catechism hath this phrase in it concerning the two Sacraments, *They are generally necessary to salvation.* Mr. Perkins (in his Advertisement to all Favourers of the Roman Religion) undertakes to prove, That the said Religion is against the Catholique principles of the Catechism, that hath been agreed upon ever since the dales of the Apostles by all Churches, affirming those principles of Catechism to be four, viz. The Apostles Creed, the ten Commandments, the Lords Prayer, the Institution of the two Sacraments, Baptism and the Lords Supper. *Vide Bishop Hall Cases of Conscience and of the* So that Baptism is a catechetical Principle, and if Baptism, then the Office of the Ministry by which Baptism is administered. *these.*

3. Because the Sacraments are generally acknowledged (even by those Writers that otherwise interpret this Text) to be Marks of the Church.

Now how can that be a sufficient mark of the Church, which is not essential to the founding of it, or without which a Church may be in its constituted State?

4. Because the very Grammatical reading of the Text overthrows the contrary interpretation, and favours my present undertaking. For these Principles are coupled together, as so many Twins or pairs, by a Conjunction Copulative

tive set in the midst between every part, or every two Principles as they are named in order, Faith and Repentance, Baptism and Laying on of hands, Resurrection and Judgement.

So instead of *Piscators* two single and one twin, we have found here six Principles, or three twins, which you will.

5. Here's the word (Doctrine) prefixed to the two Principles in Question, Baptism and Laying on of hands; to prevent all exception, and to argue them to be more than circumstantial, ver. 2. [*Of the doctrine of baptisms, &c.*] referring to that doctrine of Principles above mentioned, ver. 1.

Here then the Principles are couched under 3. Heads.

1. Of saving Grace, Repentance, and Faith.

2. Of the means of Grace, the Sacrament and Ministry, Baptism and Laying on of hands.

3. Of the end or reward of Grace, in the Resurrection, and Eternal judgement, in all six Principles, the subject of my present discourse.

Quest. 2. *What baptism is chiefly here intended?*

Ans. 1. This Question doth suppose that there are more Baptisms than one, and so indeed there are. There are three things which are called Baptism in the new Testament, over and besides that old Testament Type, 1 Cor. 10. 2.

1. Martyrdom, or extraordinary suffering for the truth sake, Mat. 20. 22.

2. The gift of Miracles by the power of the Holy Ghost, Act. 1. 5. What a great difference is betwixt this and sanctification of the Spirit, I shall shew when I come to treat particularly of Baptism.

3. The Sacrament, or Seal of the new Covenant commonly

commonly called Baptism of water, *Mat. 3: 11.*

Now the Question is, whether of these three Baptisms is chiefly meant in my Text?

2. I affirm, that the Baptism of water is principally intended as a Fundamental, though I deny not but the other two may be also included.

Grounds. 1. Baptism of water is the only real and proper baptism, for there is but one proper and real baptism, without a figure, *Eph. 4. 5.* [*one Faith, one Baptism*] that is, one real baptism, properly so called: all other being only Metaphorical. There are indeed two figurative baptisms, *viz.* Martyrdom and the gift of Miracles; yet but one real and proper, *viz.* Baptism of water, and that only is but one, that is, but one such baptism, but one real Sacrament of baptism; one Faith, and one Baptism. The other two are no more baptism in a strict sense, than the *Israelites* passing through the Sea, was real baptism, which yet is called baptism, as having some resemblance to that baptism which should be in the dayes of the Gospel, *1 Cor. 10. 1, 2.* it was only a thing like baptism, a type, another thing so called by a Metaphor.

Martyrdom is called a cup, in the same place where it is called baptism, to shew you that Christ spake by a Figure, *Mat. 20. 22, 23.*

The gift of Miracles is called fire, where 'tis called baptism, *Mat. 3. 11.* to shew that *John* spake of that in a Figure.

2. Baptism of water was before the other two baptisms. Baptism of water was in the dayes of *John the Baptist*, and he Prophecies of the baptism of Miracles, which came not to passe till after

Christ's Ascension; for Christ did not so baptize immediately in his own Person on Earth, but mediately by the Holy Ghost, *Acts* 1. 4, 5. with chap. 2. 1, 2, 3. *John's* very phrase in his Prophecy was [*baptized with the Holy Ghost*;] and we know when Christ was ascended, the Holy Ghost descended to accomplish this Prophecy, and to fulfill this baptism. And the baptism of Martyrdom (in Christ's strict meaning) began at Christ's death. Baptism of water is the first of that name in Scripture, and the other two have borrowed their names of this, and cannot be understood in that notion of baptism, without relation to it, and to its Doctrine. And therefore the first and Genuine sense of the word Baptism, must relate to baptism of water in the first place, and all other baptisms do necessarily suppose baptism of water, as having a proper being before them.

Every relative hath its being *apud se* in order to that whereto it hath relation: and so some primary literal signification is pre-required to that other of Metaphorical and Figurative; and the literal notation of the word Baptism is that of water,

Now, we must not recede from the literal and proper signification without a cogent and plain reason, and no such reason can be here urged, but the contrary, as appears by what follows.

3. The baptism of water is frequently called baptism in Scripture. The other two are seldom so called, once or twice, not commonly; but the baptism of water is called by no other name, its name is Baptism. Hence is that Rule of *Calvin*, When the word (Baptism) is put alone (with-

(without other terms of distinction, that necessarily distinguish it from baptism of water) it is never put for any other thing but baptism of water; for when Martyrdom is called Baptism, 'tis also called a Cup; and the gift of Miracles is always explained by some other term, as (the Holy Ghost, and fire) to distinguish it from baptism of water, *Mat. 3. 11.*

But here is no such term of distinction used in my Text: The word Baptism is put alone, plainly and without a Metaphor.

Though Christ calls himself a dore, *John 10.* yet we must not be so sencelesse as to understand Christ by every dore mentioned in Scripture, nor the Lords Supper by every cup, nor the baptism of Martyrdom, or of Fire, by every baptism or word (Baptism) in Scripture.

4. The other two baptisms are seldom or never called the doctrine of baptism, which is the phrase in my Text; but the baptism of water is frequently stiled either the doctrine or the preaching of baptism, in other Scriptures. *Mark 1. 4. [and preach the baptism, &c.]* So *Luke 3. 3.* and *Acts 10. 37.*

5. This baptism in my Text, is placed next to Faith and Repentance, which is the ordinary place of baptism of water in Scripture, *Mark 16. 16. Eph. 4. 5. Acts 2. 38.* Grown men were to profess faith before baptism.

6. Neither Martyrdom nor the gift of Miracles are Fundamental Doctrines; therefore baptism of water is chiefly intended in this Text.

1. Not the baptism of the Spirit, for 'tis transient, and ceaseth, and there have been and are

many Christian Churches without it, as well as those Disciples were, *Acts* 19. 1, 2, 6. were it Fundamental it should continue to the end, for the foundation of the Church is permanent.

2. Not the baptism of Suffering. For a Christian Church may be without Martyrdom, but not without baptism of water ordinarily.

If Regeneration (which some good men have called the Inward baptism, and baptism of the Spirit) be any where called baptism in Scripture, that is before mentioned in my text under the notion of faith and repentance: for faith and repentance is a kind of inward baptism; or rather, that which should be joyned with baptism in men at age and years of discretion, called, the Answer of a good conscience, *1 Pet.* 3. 21.

I say if Regeneration be any where called baptism, yet that consists in faith and repentance before enumerated; and we must not look for tautology in such a *compendium*, and brief catalogue; if it were sufficiently mentioned before, we should not have it again in the same catalogue.

We conclude, that baptism of water is chiefly intended in this text.

Obj. But tis said, the doctrine of (baptisms) in the plural number, which implies more than one.

Ans. 1. The Apostle writes to the Hebrews, useth the Hebrew-phrase and manner of speech, who were wont to put the plural number for the singular, as sacrifices, for sacrifice, yea for one sacrifice, in the same Epistle, Chapt. 9. 22, 23. [better sacrifices] for, one better sacrifice *. *ver.* 25, 28. So here, baptisms, for one baptism.

* viz.
Christ.

2. Or else, He hath respect to the frequent use of

of baptism in the Church. The Greek word is, (βαπτισμὸν) || baptizings, the doctrine of bapti- || Vid.
zings: that is, that doctrine which teacheth the Annot.
Church to be so frequent in baptizing.

3. Or possibly the Apostle may have * an eye upon
to the baptism of the Spirit and sufferings, as Heb. 6 2.
Appurtenances to the doctrine of baptism, and Pluralis
call the baptism of water (baptisms) rather than numerus
baptism, because it comprehends the other two externum
in its doctrine, and signification, though not in & inter-
its Administration. num bap-
tismum

The Principal thing here meant, is Baptism of connotat.
water; though the other baptisms should not
be utterly excluded.

Question 3. What is meant by Laying on of hands?

Ans^r: The office of the Gospel-Ministry.

To make it plain: I will endeavour to confirm
these 3. Positions.

1. There were 4. sorts of Laying on of hands in
use, and recorded in the New Testament.

2. That Laying on of hands upon Ministers in
Ordination, is here chiefly intended.

3. That here tis meant of the office it self,
which is conveyed thereby.

Position 1.

1. There are four sorts of Laying on of hands
used and recorded in the new Testament: As,

1. Upon young children, Mark 10. 16.

2. Upon the sick, Mark 6. 5.

3. Upon them that received the extraordina-
ry Gift of the holy Ghost, Acts 19. 6.

4. Upon Ministers at their Ordination, or so-
lemn entrance upon their office, 1 Tim. 4. 14.

Now which of all these is meant in my Text?

Position 2.

Position 2.

2. Laying on of hands upon Ministers in their ordination is chiefly (if not only) here meant.

Grounds.

1. Because this only is properly Fundamental; a visible & constituted Church may be without the other three, but not without the thing meant by this Laying on of hands in the Ordination of Ministers, viz. the Office of the Ministry: I say the Office of the Ministry is a Fundamental; which, it is my Business to prove when I come to particulars.

2. Because this only is perpetual, to abide throughout all Ages, a perpetual standing Ordinance in the Church, *Mat. 28. 19, 20.*

Yea and this manner of Ceremony ought to continue, and doth continue to this day in the Act of ordaining; compare *1 Tim. 5. 21, 22.* with *Chapt. 6. 13, 14.*

3. Because the other three do all point at this, and depend upon this: they are all Ministerial Acts, and were done by Ministers, and do necessarily presuppose and intend the Ministry, and stand or fall with this Office; which they know, that know the Scripture. I will only point at those places, which prove that all these Impositions of hands were performed by Ministers, *Act. 8. 14, 15, 16, 17. Act. 13. 1, 2, 3. Jam. 5. 14.* with *Acts 28. 8.* and for that, upon young Children, 'twas done by Christ, and he was a Minister, *Ro. 15. 8.*

* R. Usher,
er, Amster-
dam, The
Provincial
Assembly
in their
Vindicati-
on.

Position 3.

By Laying on of hands (in this place of the Hebrews) is meant by a trope or borrowed Speech, the * Office of the Ministry, thereby gi-
ven

ven and conveyed, as. 1 *Tim.* 4. 14. 2 *Tim.* 1. 6.

Few or none (that I meet with) do account the Ceremonie it self Fundamental; but the substance and office, pointed at by it; the Cup is put for the Wine in it, 1 *Cor.* 11. 25. the word (*circumcision*) is put for Christianity and Sincerity, *Phil.* 3. 3.

So the Phrase and Ceremony of Laying on hands, is put for the substance and office of the Ministry.

The same Apostle useth this Phrase elsewhere in the same sense, as 1 *Tim.* 5. 22. [*χρῆσθαι ἐν τῷ ὀνόματι τοῦ κυρίου* Lay on hands suddenly on no man] that is, ordain no man, put no man into the Office of the Ministry on a suddain, without tryal of his gifts and life: So here in my Text, [*ἐπιθεστέον τὸ χεῖρ* and laying on of hands] that is, of the ordained Ministry, or the Ministry of the Gospel, put into Office by Laying on of hands, according to the will of God, and there considered, as an Ordained Ministry, the office of the Ministry. So you have the sense of the Text.

You see, Baptism, and Laying on of hands are intended in the number of Fundamentals: by Baptism is meant that of Water; and by Laying on hands, that of the Ministry, and the Office it self. Thus much by way of exposition.

Having expounded the Text, and made way thereby for my present purpose, I come to the particular Principles laid down in this Apostolical Compendium or Enumeration, which are placed in this order,

Repentance from dead works.

Faith towards God.

The

The Doctrine of Baptism.
 Of Laying on of hands,
 Of Resurrection of the dead.
 Of eternal Judgement.

Yet seeing I am to use this Text as a Supplement or Appendix to my former discourse of Fundamental Principles, whereby I may carry on and conclude my particular view of Fundamentals, having discussed the six first Principles out of six several Texts, I shall annex and subjoin these, as the six last, in the order first proposed; and begin with the first of these, as the seventh, in the order of my present enterprize.

The seventh Principle.

[*Of Repentance from dead works.*]

Doctr. Repentance from dead works is a Fundamental Principle of the Doctrine of Christ, a piece of the foundation of Christian Religion.

With this doctrine the Master-builders began to build, yea to found the House of God, *Mat. 4. 14.* [*Jesus began to preach, and to say, Repent, &c.*] So the Apostles, *Mark 16. 12.* [*they went out and preached that men should repent.*] So *Act. 20. 20, 21. ch. 26. 20.*

'Tis one main end of Christs comming, death and resurrection, to promote this Doctrine in the world, *Mark 2. 17. Luk. 24. 46, 47.*

This is a comprehensive doctrine, it comprizeth many other doctrines, as the doctrine of Mans fall and sinfulness, *Hos. 14. 1.* Gods mercy, *Jer. 13. 12.* Remission of sins, *Isay 55. 7.* Faith in Christ, *Mark 1. 15.* Godly sorrow, *2 Cor. 7. 10.* The Spirit

rit of Grace, Zeck. 12. 10. The whole Law of God, Ro. 3. 20. ch. 7. 7.

This Doctrin is strougly urged as a matter of life or death, Lu. 13. 3. Ro. 2. 5.

To distinguish and difference this Repentance from all counterfeit and insufficient Repentances, it is called Repentance unto life, *Act. 11. 18.* Repentance to salvation, *2 Cor. 7. 10.*

To open this Doctrin of Repentance to Life and Salvation, I shall propound and answer 6. Questions.

1. What is Repentance?
2. What is the difference betwixt Repentance and Regeneration or conversion?
3. Whether every true Penitent knows the time and circumstances of his conversion?
4. Whether a man may be a true Penitent, without any great measure of horror or amazement at first conversion?
5. Whether Repentance should be frequently iterated, or only once performed?
6. Whether is a man actually pardoned before all time, or at the time of Repentance?

Quest. 1. *What is Repentance from dead works, or (which is the same in effect) repentance unto life?*

Ans^r. An actual turning of the will to God, by special grace, *Mat. 21. 29.* [*He said, I will not, but afterwards he repented, and went.*] *Psal. 110. 3.* [*thy People shall be willing in the day of thy Power.*] and *Phil. 2. 13.*

More largely thus,

Repentance is a turning your selues, through grace, from darkness to light, and from the Power of Satan to God; founded in godly sorrow.

The

The Description hath five Branches.

1. A turning your selves, *Ezech. 32. [turn your selves]* *Mark 6. 12. [that men should repent]* 'tis not said, that God or Christ should repent for them, but that they should do it themselves. Some fools put off all to Christ, neglect Repentance, and say, Christ hath done all for them, and he shall repent for them. But what should Christ repent of? to bid him repent, is to charge him with Personal sin, who knew not sin; this is to blaspheme Christ; if Christ must repent for you, he must sin for you too: yea (let me tell thee) if Christ must excuse thy Personal repentance, he shall also excuse thy entrance into Heaven, and excuse you from coming thither. *Mat. 18. 3.* What impudence is this, when Christ bids you repent, you to fly in his face, and bid him do it himself! But you must turn your selves, or perish for ever.

2. By special Grace. Though you turn your selves, yet you are not sufficient of your selves; though it be mans own proper action, yet it is so by Gods effectual working, and by his preventing grace. *Acti agimus*, being acted, we act; being made willing, we will; being apprehended, we apprehend; being first turned, we afterward turn our selves, *Jer. 31. 19. [surely, after that I was turned, I repented]* to the same purpose, *John 6. 44. Phil. 3. 12.*

3. From darknesse to light, *Ephes. 5. 8.* Before a man turns to God, he loves darknesse, he loves to be ignorant of heavenly Principles, he sees no Excellency in Christ, no vanity in sin, and loves this darknesse, he is willingly ignorant, *2 Pet. 3. 5. John 3. 19, 20.* But the penitent sinner changeth these

these Principles for better, turns from darknesse to light, Acts 26. 18.

4. From the power of Satan, to God, Acts 26. 18. [and from the power of Satan, &c.] So long as a man is impenitent, he is wholly in the power of the Tempter, he committeth sin, and is the servant of sin, in bondage to corruption; every temptation fetters him and chains him down in the Prison of sin; Satan hath him at his beck, carries him captive at his will; but by Repentance, the Soul recovers it self from the snares of Satan, and comes under the power of God, under the dominion of Grace; and then when Satan comes and tempts, the case is altered, and the soul makes this answer of a Free-man, What have I to do any more with sin? Satan, thou hast nothing in me, no power over me, the Son of God hath made me free, 2 Tim. 2. 25, 26. [recover themselves, &c.]

5. Founded in Godly sorrow; the root and bottom and foundation of this holy turning, is Godly sorrow. The Soul hath now the conviction of the Spirit of Grace upon it, and the Bowels of that mercy which it hath sinned against, begin to melt & dissolve the heart into mourning, into sweet and bitter and Soul-ravishing weeping, which is unspeakable and full of true contentment; and blessed are the Souls that have part in it, 2 Cor. 7. 10. [Godly sorrow worketh repentance unto salvation] Zech. 12. 10. [I will pour upon them the Spirit of Grace, and they shall mourn, &c.] and this is the true beginning of Repentance.

Repentance hath two parts.

1. An holy purpose, not to go on in a State of sin,

sin, but to please God, and live to God, *Acts* 11. 23. *Job* 34. 31, 32. *Micah* 4. 1, 2, 3.

2. An holy Endeavour to perform, and this is in every one that hath any ground to hope for mercy, 1 *John* 3. 3. [every one, &c.] *Phil.* 3. 14. [I presse towards the mark, &c.]

The design of Repentance follows.

It aims at the favour of God, in the pardon of sin, and obtaining of Salvation by Christ, *Acts* 2. 38. [repent, for the remission of sins.] *Acts* 3. 19. [that your sins may be blotted out.] Hence 'tis called Repentance unto life, unto salvation, as is before noted. The Prodigal saith, I will arise and go to my Father, &c. *Luke* 15. his design is, to get into favour, yet not to merit favour. Thus of the first Question.

Quest. 2. What is the difference betwixt Repentance and Regeneration?

Ans. They differ two waies.

1. As the root and branch. Regeneration is the root of Repentance; Repentance the branch of Regeneration. This the habit, that the act; this the inward disposition and supernatural inclination of the will to turn, that the turning act it self; this the seed of God, that the offspring and birth of the seed; this the cause, that the effect, 1 *John* 3. 9. [his seed remaineth in him, and he cannot sin, &c.] that is, he cannot sin impernitently, he cannot but repent, *Jer* 31. 19. [after I was turned, I repented.]

As original, or birth-sin is the cause of all actual sins, so the new-birth or regeneration is the cause of all good actions:

2. As the birth, and life after birth; or rather

as Being, and action: For a Man, is not, (in a spiritual sence) hath no true Being, till he be born again; Regeneration is his real Being, Repentance is his action. A Child is not author of his being, he is merely passive in it, not a doer; man is not active but passive in Regeneration; but in Repentance man is the doer, he complies with God in it, and turns himself, *Ephes. 2. 1.* [*you hath he quickned that were dead, &c.*] what doth a dead man do towards his own life? yet after lite he acts, *Phil. 2. 13.* [*'tis God that worketh in you to do.*]

Thus of the difference, and to the second Question.

Quest. 3. *Whether doth every true Penitent know the time, and other Circumstances of his first Conversion? is this necessary?*

Ans. Every one that repenteth doth not know the Circumstances, neither is it necessary to know the time, place, hour, person, words, &c. where in and by which he was changed.

Though *Paul* and others did, and many do know these Circumstances, yet every one doth not, cannot so punctually observe them.

Proofs.

1. Some Penitents recorded in Scripture, have questioned and doubted whether they have been converted at all; therefore they knew not the Circumstances, who could not discern the substance, *Isaiah 50. 10.* Christs Disciples, *Mat. 26. 22.* *John 13. 22.* Some are called, Fearfull hearts, Bruised reeds, Tremblers, Wounded spirits, Doubters, Babes, Little children, Lambs. Do Lambs remember the Yeanning day? Children the Birth day?

B b

2. Every

2. Every Penitent hath not such considerable and memorable Circumstances as some have had in their Conversion. *Pauls* Conversion exceeded ten thousands for Circumstances, *Acts* 9. a light shining, a voice from Heaven, three dayes blind, miraculous Circumstances; well might *Paul* remember them. But some Penitents are converted in their Childhood, by good Education, as *Obadiab, Timothy, David, Josiah, &c.*

3. 'Tis the direct Act of Faith, that puts a Penitent sinner into the state of Adoption, not the reflect Act. 'Tis believing, not assurance that saves and justifies, *Mark* 16. 16. [*He that believeth shall be saved*] not, He only that is sure he is in the state of Salvation. Otherwise this absurd sense will be fastned upon Gods promise; He that is sure he shall be saved, he only shall be saved: which will eat out the heart and life of the promise and make it of none effect.

'Tis against the nature of assurance to justify in the sight of God: for what is assurance, but a certain knowledge that I am already justified, and that I do believe, *2 Tim.* 1. 12. [*I know whom I have believed*]

But it suits well with the nature of Adherence: For what is Adherence, but a cleaving to Christ, and casting the Soul upon him, though I am not certain, *Psal.* 56. 3. *Job* 13. 15. *Luke* 18. 13. *Mark* 9. 24. [*Lord! I believe, help my unbelief.*]

'Twas about the space of 24. years betwixt the time of *Abrahams* first believing and the time of his full assurance, as appears by the story in *Genesis*, and the Circumstances therein. And 'tis probable he acted, and renewed Faith, above a thousand

land times over (viz at least so often as he went to Prayer) in all that space, before he attained to that Plerophory or full assurance which the Apostle noteth, *Rom. 4.* And if a man may be truly justified by Adherence, without Assurance; then Assurance of Conversion (though it be our duty to seek it with all diligence) is yet a privilege not absolutely necessary to salvation; much lesse is assurance of all circumstances so necessarie.

Let us make sure the main point, that we are converted, and that we are true Penitents; and let the circumstances passe to whom God will. Thus of the third question.

Quest. 4. *Whether may a man be a true Penitent without any great measure of horror and amazement at his first Conversion?*

Ans. He may, and he needs not question the truth of his Conversion for that, if he be without such extreme fits of terror.

I grant, that conviction, godly sorrow, and deep humiliation are necessary to Conversion and true Repentance; That ordinarily some degree of fear and trembling attends every sound Conversion, *Isay 66. 2.* And further, that some Converts are possessed with dreadfull horror at the very instant of Conversion, as *Paul*, and the *Gaoler*, &c. Yet many an upright heart may be without these extraordinary terrors at first Conversion.

Grounds.

1. Some Converts have had more terrors and sorrows after Conversion than before.

Abrahams horror came upon him after his Faith, *Gen. 15. 5, 6, 12.* B b 2 *Jobs*

Jobs terrors came upon him after God had pronounced him an upright man, *Job*. 6. 1, 2, 3, 4. yet he was at ease before, never acquainted with such Arrows of the Almighty till now, Chapter 16. 11, 13, &c. [*I was at ease, but he hath broken me asunder, &c.*] Chapt. 29. 2, 4. [*O that I were, &c. as I was in the daies of my youth.*]

Dauids terrors came upon him after a foul sin; and *Peters* after his fall; and *Hizekiah*s in a great fit of sicknesse; and *Dauids* again, *Psal.* 116. 3.

Therefore that place (*Ro. v. 15.*) about not receiving the Spirit of Bondage again to fear; is either no universal rule relating to the condition of all the Saints: but limited, and to be restrained to the *Romans*, or such like case: or else we must find a better sense for it than ordinarily is fastned to it by troubled Spirits.

If we make it an universal rule, we may put an Emphasis upon the word [*received*] q. d. though the Spirit of Bondage sometimes surprizeth you, yet you do not receive it, you do not give way to it, you do not yield to such fears, but withstand them: you have another Spirit, (*viz.* that of Adoption in you) resisting the Spirit of Bondage, and you incline more to that, you prefer that.

And further, by the word (*fear*) you may understand (*despair*) such as was in the Gaoler when he would have killed himself, *Act.* 16.

But I suppose, tis no universal rule, but limited to some of the *Romans*, the stronger sort among them, who had obtained the witness of the

the Spirit, *v.* 16. but others of them were weak in Faith, *Ro.* 14. 1.

2. Some Converts have had great joy and comfort at the time of their first Conversion, As *Zachew*, *Lu.* 19. 5, 6, 8, 9. The Eunuch, *Act.* 8. 39. *Cornelius* and his Friends, *Act.* 10. 46. Many of the Gentiles, *Act.* 13. 48. The Thessalonians, *1 Th.* 5. 1. 6. Here he speaks of their entrance into the state of Christianity, *v.* 9, 10. and Chapter 2. 1.

This was (probably) the case of *Lydia*, and the eleven Disciples, *John* Baptists hearers, the Seventy, Christs Parents, *Joseph* and *Mary*; *Lazarus* and his two Sisters, the good Centurion: and possibly the Case of *Abraham*, *Isaac* and *Jacob*; the case of *Noah*, *Abel*, *Obadiab*, of whose terror in Conversion we read nothing.

'Tis likely these, and many more had either a small degree of fear, or else were possess'd with Joy at their first Conversion, as *John* Baptist, in his Mothers womb, was.

3. Ordinarily Satan hath a greater hand in the astonishments and amazements of the Soul, than God. The immoderacy of fear is sin, and Christ reproves it as sin, *Mark* 4. 40. [*why are you so fearfull?*] Grace hates and works out this fear, and tis therefore sinfull, *1 John* 4. 18.

Who will think that it was Gods motion to the Gaolor, to have killed himself in a fit of trembling, (*Act.* 16. 27.) when God hath forbidden Murder in his Law? or is it Gods motion in any troubled Spirit to despair of mercy, and to think of making it self away desperately? An ordinariē temptation, but not of God, *Jam.* 1. 13.

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but of the Devil, that Murderer from the beginning, *Iohn* 8. 44.

4. The promises are not made to terrors, but to Faith; yea to Faith, though sometimes mixed (through infirmity) with terrors. Yet not to terrors, but to Faith; not to astonishment, but to Repentance, *Act.* 16. 31. *Act.* 3. 19. not to despair, but to hope, *Psal.* 147. 11.

Indeed, there are sweet and precious promises belonging to many a Soul under terrors; but not for the Terrors sake, not for the Favour that God bears to such terrors; but a means to rid the Soul of such Monsters. The promise belongs properly to the invisible spark of Grace which lies hid under all the ashes and smoak. Such Souls should have no part in the promise, were it not for somewhat in them besides these Terrors. Not the Gaolers terror, nor his degree of terror above ordinary men, could save him; but it was his Faith that saved him.

Then, if Christians have Faith and Hope, and Love, and Godly sorrow, and true Repentance, and other Graces, let them never trouble and perplex themselves for want of immoderate fears and terrors. Thus of the fourth Question.

Quest. 5. *Whether should Repentance be frequently iterated, or only once performed.*

Ans. 1. I will distinguish of Repentance. Repentance is either at first Conversion, or after Conversion.

1. At Conversion, when a man repents of an evil course of life; of his natural corrupt estate, before his change; as the Prodigal Son, the Publican,

can, *Manasseh*, *Paul* and others.

2. After Conversion, when a man repents of a particular fact only, as Murder, Adultery, Cursing, Swearing, Apostacy; or other either greater or lesser Sin. As *David* after Conversion repents of that wicked fact in the matter of *Uriah*, &c. So *Peter* of that wicked fact of Cursing, Swearing, and denying his Master, &c.

2. I affirm, that true Repentance to Salvation, is a continual and daily Repentance: A man should continually repent of his former natural Estate, of his old sins, and much more of his renewed sins, and particular facts after Conversion.

I grant there is a Temporarie Repentance as well as a Temporarie Faith; but this is rather to death than life. As *Pharoahs*, *Ahabs*, and *Judas* his Repentance: and wicked men on sick-beds, and death-beds, they repent by fits and moments.

But there is also a continual Repentance, like that of *Dauids*, Psalm 51. 3. [*my Sin is ever before me,*] and that of *Paul*, who was alwaies confessing and bewailing his former Estate upon all occasions, 1 Cor. 15. 9. and Rom. 6. 21. Yea thus upright *Job* repents of the sins of his youth, Job 13. 26. [*Thou makest me to possess the Iniquities of my youth,*] and thats an eminent Text for continual Repentance, Ezech. 16. 62, 63. [*I will establish my Covenant with thee, &c. that thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame when I am pacified towards thee, for all that thou hast done, saith the Lord God*] compare it with Ezech. 20. 43. & chap. 36. 31.

Yea *David* and *Paul* continually repented and humbled themselves for the original corruption of their very natures, *Psal.* 51. 5. and *Rom.* 7.

And that the People of God should actually repent of particular sins committed after Conversion, appears (besides the Examples of *David* and *Peter*) from these Scriptures, *Ezra* 10. 1, 2, &c. 1 *John* 18. 9. *James* 5. 16. *Luke* 7. 3 4. and many more places, which speak of the sins of Gods people in a state of Adoption and Justification; and their confession of, and humiliation for them; and these sins might be much aggravated above their sins before Conversion, but that is not my work at present.

Quest. 6. Whether is a man actually pardoned before all time, or at the time of actual Repentance?

Ans. A man receives the pardon of sin at the time of his actual Repentance, and then is his sin actually pardoned, not from Eternity.

* *Twisse*
wind Gra.
pag. 18.

I confesse, not only the *Antimonian*, but * some very Learned and good men, do hold remission of sins to be an immanent action in God; the same with Gods essence, abiding in God, and working no real effect without, upon man.

* *Ames.*
Amb.
Burgesse.

But * others (more agreeable with the Scripture) do teach, that Remission of sin is a Transient action, done in time, and worketh a real change in the subject recipient, viz. the Penitent sinner.

And though this change which actual pardon works in a man be no inward Physical change; for that pertains to sanctification, yet it is a moral and relative change, as when one is made an Husband, Wife, or Friend, &c

The

The Question is, whether God doth justify us, or forgive our sins, before we believe or repent? And my Answer is Negative, that God doth not.

Grounds.

1. Forgiveness of sin is promised in the Scripture, as a thing to come, not as a thing past: for why should God promise to do that which he hath done already? *Jer. 31. 34. [I will forgive their iniquity, &c.]* 'tis not said, I have forgiven, but I will. So *Prov. 28. 13. 1 John 1. 9. Heb. 8. 12.*

2. The promise of God limits Pardon and Justification to the qualified person; not that any are able to qualify themselves; but he that promised Pardon, promiseth the Qualification also; and limits his pardon to those whom he shall please to qualify and fit for it, *Prov. 28. 13. 1 John 1. 9. [If we confesse our sins, he is faithful and just to forgive us our sins] Mat. 6. 14, 15. [If ye forgive not, neither will my heavenly Father forgive you.]*

Papists infer from such places a Causality or merit in these Qualifications, which we utterly deny, referring all merit to Christs full satisfaction; and to Faith, only an Instrumental Causality, not a Meritorious. And though these places do not infer any merit in our Qualifications; yet they do argue a necessary presence of them in those that obtain pardon.

3. The Scripture allows a man to aim at the obtaining of Pardon in the very act of Repentance; though a man is not to merit his Pardon by it, yet he is to acknowledge Repentance the way to Pardon; and 'tis lawfull and necessary for a man to design his pardon (next to the glory of

of God) in repenting, *Acts* 3. 19. [repent, that your sins may be blotted out] *Acts* 26. 18. [that they may receive forgiveness of sins, &c.] So *Isaiah* 55. 7. [turn to our God, for he will pardon.]

Now 'tis in vain for a man to aim at that which is past, before he was born, or before the world began.

4. Justification is by Faith, and therefore not without Repentance. Indeed Repentance is not a justifying Grace, but Faith only; yet if actual Justification be not without Faith, it cannot be without Repentance neither: for Faith and Repentance are inseparable in the Subject, and are together in the Soul; a man Repents and Believes at once, though there may be a priority of Nature in these Graces, yet there is none of Time, *Rom.* 9. 30. *Rom.* 3. 25. and *Rom.* 5. 1. [justified by Faith, &c.]

Now (as I said) Repentance and Faith are so together in the Soul, that no impenitent Person can be a Believer; nor can a believing Person, be an Impenitent at the same time that he believes, *Mark* 1. 15. [Repent and Believe.] mark how they are twined and twisted together, in *Mat.* 21. 32.

* *Compen.*
Theol.

* *Medul.*
Theol.

So Rivit
in his

ΔΙΑΛΟΓΙΣ.
Perkins

in his Book
of Predest.

Abbot
against

Thom-
son.

[ye Repented not afterward that ye might Believe]
Acts 20. 21.

Vocatio fide prior Naturâ, fides justificationem.
(saith * *Wollebius*) *Naturâ, non tempore.*

Fides justificans præcedit justificationem ipsam ut causa suum effectum. * *Amesius*, that is, Effectual calling is before Faith, and Faith before Justification, in nature, not in time; and further, Justifying Faith, goes before Justification it self, as the Cause before the Effect. Yet Faith is but

an

an Instrumental Cause neither; and Repentance is not so much as an Instrumental Cause of Justification, yet a necessary Qualification in the subject; a Qualification from Heaven.

5. The Penitent sinner is in a state of wrath and of Condemnation, before Repentance, and therefore not in a state of Justification before Repentance, or before Faith, *John* 6. 36. [*the wrath of God abideth on him*] *Ephes.* 2. 1, 2, 3. [*Children of wrath*] *1 Cor.* 6. 9, 10, 11. [*such were some of you, but you are justified, &c.*] implying, that they were not justified, when they were in their sins, and under the power of their lusts, but since, viz. when they began to be washed from them, *ibid.* But ye are washed, but ye are sanctified, but ye are justified, &c. *1 Pet.* 2. 10.

6. Were Remission by Election, and so from all Eternity, it would be also before the merit of Christs death, and Obedience, or Mediatorship. For Christ (as Mediator) is the fruit of our Election: though we be chosen in Christ, yet not for Christ: though Christ do merit our Justification and Glorification; yet not our Predestination. The only fountain of our Election is Gods good will and pleasure, *Ephes.* 1. 5. *John* 3. 16.

If Gods act of Election were enough to put us into the state of Justification, what need is there of an Atonement by Christs blood? *Rom.* 5. 9.

Indeed God did purpose Christ should dye for the Elect from Eternity, and he did purpose to justify his Elect from Eternity, and he did purpose to create a World from Eternity; Yet Christ dyed in due time, and the world was made in due time, and the Penitent sinner is justified in due time, not from Eternity. Obj.

Obj. But why are not Creation, and Justification, and other things from Eternity, seeing Gods will to Create, and Justifie is from Eternity?

Sol. I answer, Because God is a free Agent, and so his will is not a necessary cause of things; for then they would be immediately, so soon as he willed them, as the Sun-beams are necessarily as soon as the Sun is. But Gods will is a voluntary cause or Principle of things, and so maketh the effect to be at the time he prescribeth: As if there were an Artificer or Carpenter that could by his meer will cause an House to be built, He might will this to be done in such and such a year, long after his will of it to be: So God, when the world is made, when a sinner is justified, willed these things from all Eternity, and when they come to have a Being, these effects of his will cause an outward Denomination to be attributed to God, which was not attributed to him before. As now he is Creator, and was not before, now he is a Justifier, and not before. Yet there is no change made in God, but in the Creature only. God doth *velle mutationem*, but not *mutare voluntatem*: will a change, but not change his will, but by the same unchangeable will, he wills several changes in the same object. 'Tis a great mistake to confound Gods decrees, and the execution of them; his Immanent and Transient Actions, &c.

Though God did will the Glorification of the bodies of all his Saints before the world was, yet it shall not be effected till the end of the world, in the Resurrection. 'Tis ridiculous to say they are glorified before the world was. And you may as truly say, a man believes, and repents before the

Simile.

the world was, as say he is actually justified before the world was, for both were equally decreed of God, Ephes. 2. 10.

Obj. But Christ gave a full satisfaction to God for the sins of the Elect, and God accepted of it; so that Christ is said to have taken away our sins, and we to be cleansed by his Blood: therefore we are justified before we actually repent or believe.

Sol. I answer, Though Christ did lay down a full price, and the Father accept of it, yet both agreed upon a way, and order, and time, when this benefit should be applied, and become actually theirs, for whom it was intended; and that is, when they believe and repent, as is before proved. God did accept of Christs death, and becomes *not only reconcileable, but reconciled; yet this reconciliation to be applied in that way and order which he had decreed and appointed, Rom. 3. 25, 26. Rom. 8. 30. God is satisfied, reconciled, and engaged to give pardon, but yet he gives it in the way and method which he hath appointed, which is, to give it to a Believer when he believes, and this Faith God will certainly & infallibly work in due time, that so there may be an Instrument in man to receive this pardon.

* Burgess of Justification God was truly reconciled so far as to purpose & promise actual pardon.

2. Christs death is not a natural Cause of pardon, but a moral and meritorious Cause thereof. Natural Causes do necessarily produce their effects, but moral Causes work according to the agreement and libertie of the Persons that are moved thereby. As for example, God the Father, is moved through the death of Christ to pardon the sins of such Persons for whom he dyeth; and resolves absolutely to pardon

don them : This Agreement is to be made good in that time which they shall pitch upon in their Transaction : Now it pleased the Father that the benefits and fruits of Christs death should be applyed unto the Believer, and not till he doth believe, though this Faith also be at the same time a Gift of God through Christ.

We conclude then, that Christ did not satisfy upon condition, nor God accept, upon condition the sinner would believe by his own power ; But Christ did really and absolutely satisfy; and God did really and absolutely accept; yet both God and Christ agreed upon a way and time for application of this satisfaction, & for actual pardon, and this way is Faith; and this time, the time when Gods Elect do actually repent and believe; and God and Christ agreed also to work these Graces and Qualifications in them in due time.

Ob. But how should Christ accept of Gods promise to pardon, when he had actually satisfied? Actual satisfaction seems to require actual pardon?

Sol. Why may not Christ accept of the Fathers purpose and promise to pardon, as well as the Father accept of Christs purpose and promise to satisfy? The first Transaction betwixt God the Father, and God the Son our Lord Jesus, was before the world began; and then both Parties agreed to content themselves with each others purposes and promises till the time of execution and performance; and this was the first Agreement, That the Father should accept of the Sons purpose to die before he dyed, and this purpose be meritorious for all that should believe, from the beginning of the world till
Christ

Christs actual incarnation and death : and by virtue of this purpose to dye was *Abraham* and the Prophets saved, who saw Christs day and rejoiced : And on the other hand it was agreed, That God the Son should accept of the Fathers purpose and promise to pardon, from the time of Christs death and satisfaction, till the time of every Believers actual Faith and Repentance, and so to the end of the world. So that on both sides there is equal reason and consideration : an acceptation of mutual promises, till the time agreed on for performance.

And this first Agreement appears not only by the event and order of execution, which falls out accordingly, but also from those Scriptures which mention Gods promise before the world began, and also Christs purpose to dye before the world began; and the Fathers Ordination that this purpose should not be executed till the fulness of time, *Tit. 1. 2.* [*In hope of eternal life, which God that cannot lye promised before the world began.*] *1 Pet. 1. 20.* [*Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, &c.*] *Gal. 4. 4.* [*But when the fulness of the time was come, God sent forth his Son, &c.*] Fulness of the time, that is, the time agreed upon from eternity, in the first Transaction before-mentioned, *Hebr. 10. 7.* & *Psal. 40. 7.* Now let me pass to the Uses of this point. I might be as large in the Application, as in opening the Doctrine; but will omit most things on purpose, partly because I have frequently preached of this Subject; and partly because I have been so large in the Doctrinal

Doctrinal part, I will at present limit my self to one Use.

Use.

Instruction. This may teach us two Duties.

1. To value and esteem the doctrine of Repentance as a Fundamental of Christianity. Some talk as if it were a legal Doctrine, not becoming a Gospel-Preacher; if this were so, Christ himself and all his Apostles knew not how to preach Gospel, for they began with the doctrine of Repentance; and I have proved it to be a Fundamental principle, and necessarie to Salvation. Therefore let us learn to prize it, and to see some reason for it that Ministers should frequently urge it, and teach it in the Church; for Fundamentals must be often taught, as I have shewed. O value this doctrine of Repentance as one of the greatest privileges of a Christian, and as one of the richest Gospel- blessings. The Covenant of Works never offered Repentance, or Mercy upon Repentance; but that Covenant ran thus, If you sin you shall die, whether you repent or not; but this is a benefit of the covenant of Grace, that Sinners may return and live, *Act. 3. 26.* [*God having raised up his Son Jesus, sent him to blesse you, in turning away every one of you from his Iniquities.*] O prize Repentance as a Gospel-blessing. Thus of the first Duty.

2. Let us practise and obey the doctrine of Repentance; [*Let the wicked forsake his way, and the unrighteous man his thoughts, and let him turn to the Lord, &c.*] *Act. 3. 19.* Why, consider (Men and Brethren) God gives you time, *Rev. 2. 21,* and now Mercy may be had, *2 Cor. 6. 2.* and

and now God is near to you in the way and means of Grace, *Isay* 55. 6, 7. Now your Peace-maker calls upon you, *Mark* 2. 17. Now you have good motions from Heaven, *Gen.* 6. 3. Now Gods Embassadors beseech you, yea God himself begs an actual reconciliation, by his Messengers, *2 Cor.* 5. 18, 19, 20. And now you must repent quickly, or else God is not bound to wait your leisure, *Rev.* 2. 5. [*Repent, &c. or else I will come unto thee quickly,*] *Prov.* 27. 1.

O therefore, I beseech you by the mercies of God, and by the price of your precious Souls, which are more worth than a World, and are the price of blood; I beseech you (by whatever is dear to you) let my Counsell be accepted, and break off your sins by Repentance; Search and try your waies; make humble confession to God, beg for mercy; purpose a new and holy life, endeavour to perform this holy purpose; Strive to enter in at the straight Gate; Let the Kingdom of Heaven suffer violence, and let every man presse into it: O endeavour for Grace: Pray for it; mourn for it, as *Ephraim*: Read for it: Hear for it: Come to Gods Ordinances for it: use the means, and God hath promised his blessing. Thus much of Repentance.

The eighth Principle.

[*And of Faith towards God.*]

Doct. Faith towards God is a Fundamental Principle, a part of the Foundation of Christi-

an Religion. Our Saviour numbers it among the weightier matters, *Mat. 23. 23.*

With this Doctrin the Master-builders began to found the Church; they laid this Stone in the Foundation of the Building, *Mark 1. 14, 15.* So the Apostles after Christ, *Act 8. 36, 37. Act. 16. 30, 31.*

'Twas one end of Christs comming to promote Faith, to advance this Doctrin in the hearts of Men, *Joh. 3. 14, 15, 16.*

'Tis also the design of the word of God, and of the Holy Scriptures, to spread the same, *Ro. 10. 17. Joh. 20. 30, 31. 1 Joh. 5. 13.*

This Doctrin leads directly to God, and to Jesus Christ, (Text) & *1 Thes. 1. 8. Faith towards God.* So *Act. 20. 21. [Faith towards our Lord Jesus Christ.]*

This is a comprehensive Doctrin, containing in it many other Doctrins. As the Doctrin concerning God, *Heb. 11. 6.* concerning Christ, *Joh. 14. 1.* concerning the Holie Ghost, *Gal. 5. 22.* concerning the Covenant and Promise, *Gal. 3. 14.* concerning Love and Good Works, *Gal. 5. 6.* concerning Justification, and the Righteousness of God, *Ro. 3. 21, 22, 28.* concerning all Doctrins in the Scriptures, *Act. 24. 14. [believing all things that are writen, &c.]*

Moreover, This doctrin is strongly inforced and urged upon man, as a matter of life and death, *Joh. 3. 36. Mark 16. 16. Heb. 3. 19.*

To distinguish and difference this Faith, from all presumption, and from all counterfeit, temporarie, and insufficient Faith, it is called in Scripture, The Gift of God, *Ephes. 2. 8. Precious*

Precious Faith, 2 Pet. 1. 1. Believing to Salvation, Heb. 10. 39. The Faith of Gods Elect, Tit. 1. 1. Saving and Justifying Faith, Rom. 5. 1. Eph. 2. 8.

To open this Doctrine of Saving Faith, I shall lead you to these Questions.

1. What is Justifying Faith?
2. How doth Faith justify?
3. Whether doth any other Grace justify?
4. What is the difference betwixt Justifying Faith, and all other kinds of Faith?
5. What is the Witness of the Spirit after Faith?
6. Whether Faith and Fear may be together in a Justified Person?

Quest. 1. *What is Justifying Faith?*

Ans. Faith is an Impartial accepting or receiving of Christ; founded in Spiritual conviction and recumbency.

This Description hath four Branches.

1. Faith is an accepting or receiving of Christ; to apply him to our selves as our Own, is to believe in him, Jo. 1. 12. [*As many as received him, &c.*] 1 Tim. 1. 15. [*Worthy of all Acceptation.*] This is called, An embracing the Promise, Heb. 11. 13.

2. An Impartial accepting: when a man accepts him as he is offered in the Promise; and upon his own blessed Terms: Not, to accept of Christ in some part of his Office, but in the whole, or all parts of his Office. Faith is not partial in accepting Christ, will not divide him into parts, so as to choose one part of him; and refuse the other. Faith will have him a King, as soon as a Priest and Prophet, *Isay 33. 22.* [*Our*

Law-Giver, our King, He will save us.] * Luk. 19. 27. [Those mine Enemies that will not have me to reign over them, &c.]

3. This Acceptance is founded upon Spiritual conviction: for how can he heartily accept of Christ, that knows him not, nor sees any need of him, any excellency in him? 1 Job. 4. 16. [And we have known and believed.] Ro. 10. 14. [How shall they believe in him of whom they have not heard?]

4. This Accepting is founded also in Recumbency or trusting on him, as being all-sufficient, and able to save to the uttermost. For many that are convinced never believe; and so never accept of Christ, Job. 1. 12. [As many as received him, &c. even them that believe on his name] Mat. 12. 21. [And in his name shall the Gentiles trust.]

This Trust is called, A Staying on God, Isay 50. 10. chap. 26. 3. Adherence, or cleaving to the Lord, Acts 11. 23. yea 'tis styled, Persuasion, Heb. 11. 13. [Were perswaded of them, and embraced them.] When a man is once thorowly perswaded in his heart, that the Promise is true, and Christ is the only all-sufficient Redeemer, and is thereupon brought to an absolute liking and willing of him above all other Objects, O then he embraceth him: then he holds him fast, and will not let him go. Persuasion is the Ground of Embracing.

We may see this Recumbency in David, Psal. 56. 3. in Job, chap. 13. 15. in Peter, Iob. 6. 68, 69.

And the Woman of Canaan (against all discouragements) depends and relies on Christ for

for the crums of Mercy, *Mat. 15. 27, 28.*

Thus, there are in Faith three Things, *viz.*

1. Spiritual conviction.
2. Holy recumbency, or Trusting.
- And 3. Impartial acceptation.

Quest. 2. *How doth Faith justify?*

Ans. First I will shew you how it doth not; and then how it doth.

1. How it doth not justify, *viz.*

1. Not as a Principal efficient cause: Faith is not a First-worker or Contriver of Righteousness; but God himself, *Ro. 3. 30.* [*It is one God who shall justify.*] 'Tis God that plotteth and contriveth Justification, *Gal. 3. 8.* [*That God would justify.*]

2. Not as a Moving impellent cause: for nothing moved God hereto but his own free Grace, *Rom. 3. 24.* [*Freely by Grace.*] *Tit. 3. 7.*

3. Not as a Meritorious deserving Cause: for Christ only meriteth at the hand of God for us. Thus he only is made our righteousness, *1 Cor. 1. 30.* *Rom. 5. 18, 19.* *Acts 13. 38, 39.*

And as we must not over-value Faith in the matter of Justification, so neither must we under-value it: As we must not set it up too high, so we must not cast it down too low: and therefore in my Negative answer, I adde

4. Not as a bare sign or declaration of Justification, as the *Antinomian* would have it: for then, any other Grace (yea and works also) would as much justify a man as his Faith.

Take any other Grace, repentance, humility, love, joy, meekness, temperance, &c. and these all are the fruit of the Spirit, *Gal. 5. 22.* and so

they are signs of Elections and Justification. Yea Good works are good signs of justification, *Iam.* 2. 18, 24. yea good works are comfortable signs, not only to others, but to our selves, *Gal.* 6. 4. *1 Iob.* 2. 3, 4, 5. *2 Cor.* 1. 12.

This were to rob Faith of its prehemineny above works and other Graces in the matter of Justification.

2. How Faith doth justifie, viz.

1. Relatively. As it referreth and pointeth directly to the righteousness of Christ, for its Object; excluding all hope in Self-righteousness, *Rom.* 9. 30, 31, 32, 33. *chapt.* 10. 3, 4. *Phil.* 3. 9. *Rom.* 3. 22, 25.

2. Instrumentally. As it is an hand or instrument to apprehend and apply this righteousness of Christ offered in the Promise. Hence we are said by Faith to receive the Promise, *Gal.* 3. 14. to be joynd to the Lord, and to be one with him, *Ieremiah* 50. 5. *1 Cor.* 6. 17.

3. Actually. As a Grace in Action, not only in Habit and disposition. 'Tis not the having of a hand, but the stretching of it out, and the using of an hand, whereby a man receives a Gift. 'Tis properly the Act of Faith (rather than the Habit) that justifies. Indeed God gives this hand of Faith, and God quickens it also, and helps a man to stretch it out; and God also presents the Object, offers Christ to the Soul; all is from God. Yet a man is justified in the very Act of Believing; and so Faith justifies, not as an Instrument un-used, and lying by; not as an idle folded hand: but as an Instrument brought home to the Object, and as an hand acted and put forth out of

of the bosom of the Soul, as an hand embracing the object; embracing, receiving the promise, and Christ in the promise. 'Twas not Abrahams power to believe, nor his supernatural disposition to believe, but his actual believing that justified him, Gen. 15. 6. [*he believed in the Lord, &c.*] and this is the reason why I have described Faith by its saving act of receiving, accepting, trusting, &c. rather than by its habit of power and internal ability. Hence Justification is frequently attributed to the act of Faith, Act. 13. 39. [*all that believe are justified*] Rom. 3. 26. [*the justifier of him which believeth in Jesus*] Rom. 4. 5. [*that worketh not, but believeth, &c.*]

Yet we must not separate the Act from the Habit, for there can be no saving act of Faith without an habit at the root thereof. Therefore sometimes they are both set down together when mention is made of Justification, Rom. 3. 22. [*The righteousness of God is by Faith, unto all and upon all them that believe.*] Ephes. 1. 19. [*power to us-ward who believe, according to the working, &c.*] Phil. 1. 29. [*to you it is given to believe on him.*] that is, an inward Habit and Power of Faith is given to you, that you may actually believe.

The Act of Faith presupposeth the Habit.

We conclude then, That a man cannot actually believe without an habit of Faith; yet a man is not actually Justified by the habit, but by the act of Faith; the Application of Christ is effected by the act of Faith, which is therefore called, the putting on of Christ, Rom. 13. 14. the eating and drinking of Christ, John 6. 53, 54. the receiving of Christ, John 1. 12. a coming to Christ, John 6. 37. embracing the promise, Heb. 11. 13, adhering

Christ is applied by the Act of Faith.

The first Act
of Faith
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or cleaving to Christ, believing, trusting, staying our selves upon him, &c. All which denominations imply action. And indeed it is the first act of Faith that Justifies. For so soon as ever the righteousness of Christ is applyed, it is imputed; and so soon as ever a man receives a Gift, 'tis his own; and the first act of Faith doth as truly apply Christ, as a thousand several acts can. Hence we are said to have life, as soon as we believe, *John 3: 36*. The case of *Abraham*, the Publican, the Issued-woman, the Thief upon the Crosse. Hence a sinner is Justified by Faith, before his Faith hath produced works, before he hath done any thing but the bare act of Faith, *Rom. 4. 5, 11*. 'Tis true, a lively Faith will work by love, yet Justification is not suspended till the works of Faith appear. *Abraham* was justified long before his works (in offering his Son, &c.) appeared, yea before he had a Son to offer, before *Isaac* was born, *Gen. 15. 6*. Hence the Scripture is so exact in this point, as to note the time present, for the time of the believers Justification, *Rom. 3. 22*. [*is on all them that believe*] i. e. 'tis not said only, shall be, but is at present, *Rom. 5. 1*. [*being Justified, &c.*] *Acts 13. 39*. [*all that believe are Justified.*] Thus of the second Question.

Quest. 3. *Whether doth any other Grace Justifie?*

Ans. No other Grace doth Justifie, neither Hope nor Love, nor any other Grace doth Justifie.

Grounds.

1. The Scripture gives Faith a preheminance in the matter of Justification, and ascribes it to Faith only, and to no other Grace, *Rom. 3. 25*. [*a Propitiation through Faith in his blood.*] *Gal. 3. 12*

wisest. 'Tis not through Love of his Blood, but through Faith in it: So Rom. 5. 1, [*being Justified by Faith, &c.*] and many other places, by Faith, by Faith, &c.

2. No other Grace is such an hand to the Soul as Faith is. Let us compare Faith, Hope, and Love, and see which is fittest for this purpose.

1. Hope is not an hand but an eye to the soul, that wisely looketh for things at a distance, waiteth for things to come, Rom. 8. 23, 24, 25.

And further, Hope is founded in Faith; for he that believes not the promise of God in Christ, cannot hope for the things promised. Hence Moses is said by Faith to have respect to the things promised, to have respect to the recompence of reward, Heb. 11. 25. And hence Faith is said to be the substance of things hoped for, &c. Heb. 11. 1.

2. Love is an hand as well as Faith, yet not such an hand as Faith is, not a receiving hand, but a giving hand, that gives out, communicates, and distributes. Love is kind, seeketh not her own, 1 Cor. 13. 4, 5. Mat. 23. 35.

Again, Love is founded in Faith. The Ground of our Love to Christ is our Faith in him, John 4. 19. [*we loved him because he first loved us*] that is, because we believe he loved us, as is before expressed, v. 16. [*We have known and believed the Love that God hath to us.*]

3. Faith is a receiving hand, and so fittest to apply and embrace Christ, and the Righteousness of Christ unto Justification. Faith is an hand that is stretched out and opens it self to receive this gift of God, so doth not Love, John 1. 12. Gal. 3. 14. Col. 2. 5, 6, 7. [*received Christ Jesus the*

the Lord] speaking before and after of Faith.

Obj. But true Faith is never alone, is alwaies joynd with Hope, and Love, and other Graces: for there is a Con-catenation of Graces, all are fruits of one Spirit, Gal. 5. 22, 23. Therefore other Graces justify.

Sol. I answer, Though Faith be never alone in the Person Justified, yet it is alone in the Act and office of Justification. Though Abraham had all these Graces in him, yet Faith only is reckoned to him for Righteousnesse, Rom. 4. 5, 9.

The eye in the body is not alone, for there are more Members joynd with it, yet the eye in seeing is alone, for no part of the body seeth but the eye.

The hand in the body is not alone, but joynd with other Members, yet no part of the body receiveth gifts, but the hand.

So Faith, it is not alone in the soul, hath other Graces joynd with it, yet no other Grace Justifies but Faith, because no other Grace apprehends and applyes Christs Righteousnesse but Faith: for (as I said) Faith is a receiving hand, a begging hand, an accepting hand, is all for its self, would have Christ for its self, Pardon and Grace for its self, Heaven and Salvation for its self; grasps and gathers to its self, all the riches and fulnesse of Christ, and brings all home to its self, into its own bosom.

And if no other Grace Justifies, then much less can works Justifie. And that place of the Apostle James 2. 24. must be construed, as meant of the Justifying of a particular fact, not of Justifying a Person, for Abraham was a Justified Person before he offered up his Son, yet he was not Justified and
Approved

Approved in that particular fact till he had done it, compare *Gen.* 15. 6. with *Gen.* 22. 10, 11, 12. and *James* 2. 21, 22. And this was the case of *Phileas*, *Psal.* 106. 30, 31. Also we must distinguish of Justification in the sight of God, and that in the sight of men; in the sight of God, when God reputes a man just for Christs sake, This is by Faith only: in the sight of men, when one man is reputed just of another, This is not by Faith only, but by Works, and this *St. James* speaks of, *Jam.* 2. 18. [*I will shew thee my Faith by my Works.*]

There are two notable Scriptures which confirm this distinction of Justification, *Gal.* 3. 11. and *Rom.* 4. 2 [*If Abraham were justified by works, he hath whereof to glory, but not before God.*]

Obj. But Love is greater than Faith, *1 Cor.* 13. 13.

Sol. Not in the point of Justification, but in other respects, Love is the greater Grace, viz.

1. In respect of the manner of working. Faith works by receiving, Love by giving, and 'tis a greater honour to give than to receive; compare *Psal.* 16. 2, 3. with *Acts* 20. 35.

2. In respect of the object. The object of Faith is God only in Christ: But the object of Love is, both God and Man. Herein Love exceeds Faith, even in the extent of its object; we may love any thing that is good, but we must trust in nothing but God. We may love our Neighbour, but not believe in him, *Ier.* 17. 5, 7.

3. In respect of manifestation of grace. Faith is proved and made manifest by Love. Faith cannot work without Love, but worketh by Love, *Gal.* 5. 6. and the works of Love manifest and prove Faith, both to thy self and others, *Gal.* 6. 4.

James

Iam. 2. 18. Hence Saint *James* speaking of works of love and mercy a little before, v. 15. addeth, [*By works was Faith made perfect*, v. 22.] that is, as Gods strength is made perfect in weakness, *2 Cor.* 12. 9. The meaning is, my strength is declared and manifested to be perfect in the weakness of man; So the strength (and comparative perfection) of faith is shewed in love. Love is the proof of faith to men.

4. In respect of the peace of the Church; and of the union and communion of Church-Members. And this seems to be the very scope of the Apostle in avouching the preheminiency of Love, *1 Cor.* 13. 13. compared with the foregoing Chapter, chapt. 12. wherein the Apostle closely reproveth their divisions and ambition by a similitude of the natural body and the Members thereof, which serve in their places to the good of the whole, and are content with their own offices; and in the cloze of the Chapter, though he allows them to covet earnestly the best gifts, that every one in there places are best capable of, and fittest for, yet he prescribes them a more excellent way, and that is to love one another, chap. 12. 31. and having hinted a more excellent way for the peace of the Church, than the eager desire of great gifts and offices, he opens it in the next Chapter, commending love above tongues, and prophetic, and all other graces, he concludes, that love is the greatest of all graces, viz. the greatest grace tending to the peace of the Church, the most excellent way for Church-communion.

Quest. 4. *What is the difference betwixt justifying Faith, and all other kinds of Faith?* Ans.

Ans. 1. I will premise the difference betwixt Temporary faith, and Historical. The one likes the things believed, and receives them with joy, the other doth not. The Devils have an Historical faith, that God is, but they hate the object of their faith, *Jam.* 2. 19. But some men have a Temporary faith, and receive with joy the word, and approve of it, *Luke* 8. 13. Again, the one is for a time, the other lasting.

2. I will set down the difference betwixt saving faith, and all insufficient faiths, and any faith that doth not Justifie, As

1. The difference betwixt Saving faith, and Historical, which is this, *viz.* All Saving faith, is Historical, but all Historical faith is not Saving, compare *Acts* 24. 14. with *Jam.* 2. 19. and *Rom.* 10. 9. yet observe, that all places which mention the Historical part of Saving faith do imply and intend the Applicatory part thereof, as that place (*Rom.* 10. 9.) doth imply, the trusting in Christ, and applying of him, as appears in the following verses, *v. 11. 14.* The reason is, because 'tis certain no man can be saved without the Applicatory part of faith, and without receiving and embracing Christ, and this is the difference, *viz.* Application.

'Tis not the believing the report concerning the vertue of any Medicine will cure any disease; but 'tis the Application and use thereof that cures.

2. The difference betwixt Saving faith and Temporary. They differ,

1. In the Cause of either, *viz.* the General and special operation of the Spirit, *Eph.* 1. 18, 19,

2. In

2. In the Effect, viz. Applying and not Applying the object. And further, Sufficient and insufficient affection, to the Things believed, *Mat. 10. 37.*

3. The difference betwixt Saving faith, and Presumption. They differ,

1. In the foundation. Presumption is without any ground or promise, yea against Gods word and threatening, *Deut. 29. 19, 20.* But faith is grounded upon Gods promise, *Gal. 3. 14.*

2. In the fruits. The fruit of presumption, is Continuing in Sin with Greedinesse, *Eph. 4. 19.* but the fruit of faith is holinesse, *1 John 3. 3.*

4. The difference betwixt Saving faith and strong delusion. They differ,

1. In the object. Delusion is fixed upon a lie, *2 Thess. 2. 10, 11, 12.* But faith is fixed upon the truth, *1 John 2. 27.*

2. In the Ground of either. Delusion is grounded upon the suggestion of the Devil, *1 Tim. 4.*

1. & *John 8. 41, 44.* But faith is grounded on the Counsel and word of God, *Rev. 3. 18. Ro. 18.* [according to that which was spoken, so shall thy seed be] and *2 Cor. 4. 13.* [according as it is written,]

5. The difference betwixt Justifying faith, and the faith of Assurance. They differ,

1. In Nature. The Nature of Justifying faith is Adherence, or cleaving to Christ, *Acts 11. 23. Job 13. 15.* But the Nature of Assurance, is Evidence, and Demonstration, *Heb. 11. 1.* [The Evidence of things not seen.] *2 Tim. 1. 12.* [I know whom I have believed.]

2. In the object. The object of Justifying faith

Christ offered, Christ in the promise, Christ without us, not yet applied, *John* 7. 37, 38. But the object of Assuring-faith, is Christ within us, Christ dwelling in our hearts by faith, Christ already applyed; not the imputed righteousness of Christ, but the inherent righteousness, or Grace in the Soul; whether knowledge, or faith, or love, &c. *1 John* 2. 3. [*we know that we know him:*] *1 John* 3. 14. [*we know that we have passed from death to life because we love, &c.*] and vers: 24. [*we know that he abideth in us.*] chap. 4. 13. [*we know that we dwell in him, and he in us.*]

3. In Act. The Act of Justifying faith is direct, leads directly to Christ. Hence it is called *a coming to Christ*, *John* 6. 37. But the Act of Assurance is reflect; leading us into our own hearts, to see, what Christ hath done for us there, and what he hath enabled us to doe, *1 John* 5: 20. *2 Pet:* 1. 10. [*your calling sure.*]

4. In Ends and Aims. Justifying faith aims at Salvation by Christ, *Heb:* 10. 39. *1 Pet.* 1. 9. But Assurance aims at Consolation and present joy, *Gal:* 6. 4. [*Then shall he have rejoycing in himself, &c.*]

5. In Use. The use of Justifying faith is application; to apply Christ; called, Eating and drinking of him, *Job.* 6. called, A receiving, embracing, &c. But the use of Assurance is, Confirmation and strengthening of our first faith; to enable us to apply him with more boldness and resolution, *1 Job.* 5. 13. [*These things have I written to you that believe, that ye may know that ye have eternal life, and that ye may believe, &c.*] q. d. Assurance of eternal life will make Believers to believe

believe more, more strongly, more resolutely and to persevere in believing, to believe more victoriously, *Rom. 8. 37, 38.*

6. In Time. One is before the other; Justifying faith is before Assurance; may be without Assurance, but Assurance cannot be without it. *Eph. 1. 13, 14.* [After ye believed, ye were sealed.]

Again, Justifying faith is before Obedience and good works, *Rom. 4. 5.* But Assurance is after Obedience, *Heb. 11. 4. Gal. 6. 4.* compare *Rom. 6. 17, 18.* with *Rom. 8. 15, 16.* Thus of the difference.

The faith of Miracles hath been, and is not, is now ceased; therefore I have not mentioned it. Yet you may note what the difference was, want of love and sincerity, *1 Cor. 13. 2.*

Some speak also of an Hypocritical faith. But to distinguish Justifying faith from all other that can be named, It hath these Properties.

1. Impartiality, in receiving Christ, *Luke 19. 27.*

2. Sufficient Affection, *Mat. 10. 37.*

3. Efficacy. 'Tis a fruitfull faith, *1am. 2. 14.*

4. Purity. It purifies the heart, *Acts 15. 9.*

5. Constancy. It groweth daily, *2 Thess. 1. 3. Rom. 11. 29. Heb. 12. 2.*

But 'tis beside my purpose to open these properties.

Quest. 5. What is the Witness of the Spirit, after faith, which causeth assurance, *Rom. 8. 16?*

Ans. An infallible Testimony or Certificate of Regeneration, and consequently of Justification, Adoption and Election, given by the Holy Ghost.

Ghost in the heart of a Person already justified, and adopted, *Gal. 4. 6. Rom. 8. 16.*

I will open it thus;

The Witness of the Spirit consists in 3. things.

1. The Spirit gives us himself, and those graces and workings, which are our marks of Adoption; *Joh. 3. 5. Ezek. 36. 26. Phil. 2. 13. 1 Ioh. 5. 10. Rom. 8. 9. Gal. 5. 22.*

This is called *an Objective witness; for the Spirit and his fruits are Objects from which we may gather intelligence that we are adopted: As a reasonable Soul witnesseth you are a man, and not a Beast. Hence the Spirit is called an Earnest or Pledge, *2 Cor. 1. 22.*

* *Vide Mr. Baxter's Directions.*

2. The Spirit helps us to find and feel and discover Himself (or Christ in us) and the fruits of the Spirit in our selves, as infallible marks of our happiness, *1 Cor. 2. 11, 12. with Ezek. 16. 8, 9; -- 15.*

This is called, An effective witness, because herein Gods Spirit is an efficient cause of that discovery and knowledge of our own Estate, whereby we obtain witness that we are children of God, and discern that Christ is in us by his Spirit, *2 Cor. 13. 5.*

3. The Holy Spirit raiseth comfort in the Soul, upon the discovery of these fruits and marks, by secret inspiration. Hence he is called the Comforter, because he doth really and actually comfort, *Joh. 14. 16. chapt. 15. 26.* Hence also we read of the comforts of the Holy Ghost, and the joy of the Holy Ghost, *Acts 9. 31. 1 Thess. 1. 6.* Yea he fills us with joy, *Acts 13. 52.*

This he doth,

D d

r. By

1. By applying Promises which best suit to the State or Graces of the Soul. Hence it is called, The Spirit of Promise, *Ephes. 1. 13.* If the Soul be poor in Spirit, mourn for sin, hunger after Christ, then he applies those promises, *Mal. 5. 3, 4. &c.*

2. By improving or magnifying promises; urging the preciousness, sweetness, and excellency of the promises, *2 Pet. 1. 4. Phil. 3. 8.* yea dives to the depth and bottom of the promise, searcheth out the deep things of God, *1 Cor. 2. 9, 10, 11.*

3. By Quickning, and exciting the Soul to rejoyce in God: compare *Luk. 10. 20.* with *Iohn 14. 26.* Whatever language Christ used to provoke his Disciples to joy in God, the same the Spirit useth also, for he puts a Soul in mind of Christs sayings.

4. By working in the Soul a comfortable and joyfull disposition, *Acts 2. 28.* [*make me full of joy*] *1 Iay 56. 7.* [*make them joyfull.*] He putteth gladness into the heart, *Pf. 4. 7. Gal. 5. 22.* [*The fruit of the Spirit is joy.*]

5. By crying in the heart with an inward voice, *Abba, Father,* or *Father, Father,* *Gal. 4. 6.* g. d. O poor Soul, God is thy Father, he is, he is for certain; and thou art his Son. For it follows, *v. 7.* and so He puts words in the mouth of the Soul, and makes it to cry out, *Father, Father, God is my Father, Jer. 3. 19.* [*Thou shalt call me, my Father.*] *Ro. 8. 15.* *Dicuntur tibi quædam verba arcana intrinsecus, ut dubitare non possis quin iuxta te sit Spiritus.* Cyprian.

Signs of this Witnesse.

1. Union with the Witness of the word of God, *Mat. 24. 14. 1 Thess. 1. 6. Rom. 15. 4.*

2. Acknowledgement of the means of witness, viz. the Ordinances of God, *Isay 64. 5. chap. 56. 7. Gal. 3. 2. Acts 10. 44.*

3. Conjunction with the witness of Conscience, and of our own Spirit : for the Spirit doth satisfie Conscience, not oppose it, *Rom. 8. 16.* [*συμμαρτυρεῖ, doth co-witness with our Spirit.*] *2 Cor. 1. 12. Rom. 9. 1. 1 John 3. 20, 21.*

4. Agreement with the witness of good works and saving Graces, which are the Marks of Adoption, *Heb. 11. 4. Rom. 8. 13, 14, 15, 16.* Observe the coherence and scope of the place ; which shews, that the Spirit of God convinceth the Soul, that it is by him enabled to mortifie the Deeds of the Body; and is therefore in estate of Grace, &c.

This was the ruine of the Jews, they were confident that God was their Father, when their works shewed the contrary, *John 8. 39, 40, 41, 42, 44.* See how the Spirit of God in the Scripture declareth a work-les Witness, to be a false witness, *1 John 3. 7, 8, 9, 10. and chapt. 2. 4.*

But I will not stay upon these things.

Quest. *Whether may Faith and Fear, Faith and Despair be together in a justified Person?*

Ans. Yea undoubtedly : and 'tis ordinarily so with the most of Gods' children; if not withall, sometime or other. They have a mixture of Faith and Despair in them. The Prophet *Heman* saith, *I am distracted with terrors*, *Psalm 88. 15.* *David* saith, *The pains of Hell got hold upon me*, *Psalm 116. 3.*

Isaiab saith, *Wo is me, I am undone*, Isay 6. 5. Job saith, *The terrors of God do set themselves in array against me*, Job 6. 4. The afflicted Church cries out, *I am forgotten*, Isay 49. 14. And again, *My hope is perished from the Lord*, Lam. 3. 18. and almost every weak Christian (and some also of the better sort) cries out with tears, *Lord help my unbelief*, Mark 9. 24.

Yet, to satisfy the Inquiring Soul, and to prevent mistaking, I will desire you to observe these few Theses or Positions concerning Fear and Despair.

Position 1.

Every astonishing fear is not despair, though it affrights the Soul, and makes it tremble, yet it may be, and is a grace and duty, a godly fear, one of the Properties of Gods dearest Children; compare Jer. 32. 40. with Rom. 11. 20. and 2 Cor. 7. 11. [*yea what fear?*] the Apostle in this Question sets out the great degree of fear, and that in commendation and approbation of it, and in another place joyas it with trembling, Phil. 2. 12. Isaiab 66. 22.

And this fear is to last whiles we live, by the commandment of God, 1 Pet. 1. 17. [*sojourning here in fear.*]

Position 2.

Though godly fear be not despair, yet 'tis very like it, in several respects.

1. Godly fear is a fear of Hell and of Punishment, Mat. 10. 28. Heb. 4. 1. [*Let us fear lest we come short*] that is, of Heaven, and what is this but to be afraid of dropping into Hell?

2. It makes a man afraid of God, and of his dealing

dealing with us. As *David* was afraid of God when *Uzzah* was smitten, 2 *Sam.* 6. 9, 10. and *Psal.* 119. 120. [*my flesh trembleth for fear of thee, and I am afraid of thy Judgements*] and thus Christ would have us afraid of God, *Mat.* 10. 28.

3. It begets much trembling, astonishment and terrour in the Soul, to keep it from sin and presuming. *Job* reckons it up among his graces, *Job* 31. 23. [*destruction from the Almighty was a terrour to me*] and we find it in *Paul* when he began to turn to God and be a new man, *Acts* 9. 6.

Position 3.

There is a vast difference betwixt such godly fear and despair, 2 *Cor.* 4. 8. [*we are perplexed, but not in despair.*]

The Difference.

1. Godly fear is ever joyned with Hope, so is not despair, *Psal.* 42. 5, 6, 8. *Psal.* 56. 3.

2. 'Tis ever joyned with Love, so that a man loves that God whom he fears, 2. *Cor.* 7. 11. [*yea what fear, yea what vehement desire?*] 'Tis joyned with vehement love and affection. Troubled Spirits are afraid that they do not love God enough, and their Jealousie argues love.

3. 'Tis ever joyned with care, to avoid sin, and to please God, 2 *Cor.* 7. 11. [*what carefulness it wrought it you, yea what fears*] *Psal.* 4. 4. *Heb.* 11. 7.

4 'Tis ever joyned with cries and prayers, and so leads a man to God, *Psal.* 116. 3, 4. In this respect 'tis much like that fear in Christ, *Heb.* 5. 7.

If despair had these Properties, we would call it godly-despair, not damning, or desperate.

Position 4.

Though Godly fear differs from despair, yet

'tis many times accompanied with despair in gracious hearts. As appears in the case of *Job, David, Heman*, and others before named.

Hence it is that God commands to fear, and yet not to fear, *Isaiah 35. 4.* [*say to them that are of a fearfull heart, fear not*] that is, not so much; not to despair; moderate your fear. according to that Question in the Gospel, *Why are ye so fearfull? out of measure fearfull? &c.* and *Isaiah 50. 10.* [*who is among you that feareth the Lord, that walketh in darknesse, and hath no light?*]

Yet despair doth not reign in a Believer; but he resists it, prayes against it, and checks himself for it; and though sometimes it may get the upper hand, yet not alway; not commonly. and constantly; but ordinarily he puts a check to it, as *David*, *Psal. 42. 5.* [*Why art thou cast down, O my soul; and why art thou disquieted in me? hope thou in God, &c.*] *q. d.* do not despair of his mercy.

I will hasten to the Application, and be very brief in it.

Uses,


1. *Instruction.* This doctrine suggests these Duties;

1. To prize the doctrine of faith, as a Fundamental, as a necessary doctrine; for a man cannot be a Christian without it: Bless God that ever you heard of it, and above all that ever your hearts opened to receive it, *Eph: 1. 3. 13, 18, 19. Mat: 23. 23.*

2. To endeavour to get the Grace of Faith. If you have the doctrine of faith, and never obtain the Grace of faith, you are undone for ever. Are we

we not commanded to get faith? *Mark 11. 22.* [*Have faith in God.*] and *Mark 4. 40.* [*How is it that ye have not faith?*] and *Heb: 12. 28.* [*Let us have grace.*] What is the meaning but that we should strive to get faith and grace, and use the means to get it, *Prov. 4. 7. Rom. 10. 17.* O Hear, and pray, and inquire of others, and meditate, and desire for it, &c.

3. To build your selves upon faith, and labour to Grow in this grace, *Jude 20.* [*building up your selves on your most holy faith &c.*] labour to grow in Grace, in faith, *2 Pet. 3. 18.* Consider you are stones of Gods building, and spiritual stones are not dead stones, but living stones, and able through grace to build themselves, *1 Pet. 2. 5.* [*as lively stones.*] *Phil. 4. 13.* [*I can doe all things.*]

4. To Prove your faith; delusion (in point of faith) is exceeding dangerous, *2 Cor. 13. 5.* In Self-tryal, you may make use of the Properties of faith laid down in the fourth Question. And here take this * Item from me: If you would *  not wrong your selves, diligently observe the difference betwixt Signs of a weak faith, and Signs of a strong faith: and do not look for signs of a Man in an Infant; for signs of strength, whiles faith is weak. Signs of a true and weak Faith, are,

1. Sense of sin and unbelief, *Mat. 5. 4. Mark 9.*

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2. Valuation of Christ, *1 Pet. 2. 7. Mat. 5. 6.*

3. Desire of Milk, and means of life, *1 Pet. 2. 2.*

4. Care to prevent sin, *2 Cor: 7. 11. Gal. 5. 17.*

5. Endeavour to rise from sin, when fallen, As

D d 4

Peter,

Peter, and Psal. 37. 23, 24.

6. Moaning and crying to heaven for mercy,
Jer: 31. 18. Luke 18. 13. Mark 9. 24. Lord, Help
my unbelief.

7. Love to brethren, as they are Christians,
† John 3. 14. I do only point you to them,
do you improve them.

Use 2.

Consolation. This may Comfort the Babes in
Christ, the weakest Believers, That they have
laid a good foundation against the time to come.
You children in faith ! let me tell you for your
comfort ; though you have but the least measure
of Saving faith, though but one true Grain of it,
you are happy for ever; you are built upon a rock;
you have a Grace that will never fail you; Re-
member what I said, The first Act of Faith justi-
fies; the work is begun, and shall prosper, and
be carried on with power. Faith is the Foun-
dation-Grace, and blessed are they that are built
upon it; for it applies Christ, and makes
him your own, and with him all privileges
are brought home by Faith into your own bo-
som. I might speak of your Justification, your
Adoption, your Sanctification, your Communi-
on with God, your hope of Glory. All's your
own; for ye are Christs, and Christ is Gods; but
I purposely forbear : and intend to resolve a
Doubt or two, that may come into your minde
in an hour of temptation.

Doubt 1.

But I doubt I have no Faith, nor ever shall have
any; because (I fear) I have sinned the sin against
the holy Ghost, that unpardonable sin.

Answer.

Ans. 1. I will premise a brief description of that sin, that you may see how little cause you have for such a doubt and fear.

The Description

It is a malicious or despitefull Blaspheming of the Holy Ghost, against Knowledge and Conscience, and that either by railing against him, or else by renouncing wilfully all Religion.

This Description of that dreadfull sin, is collected from these Scriptures, *Mat.* 12. 31, 32. *Mark* 3. 22, 28, 29, 30. *Heb.* 6. 4, 5, 6. *Heb.* 10. 25, 26, 29. *Luke* 12. 8, 9, 10.

2. I affirm, 'tis utterly impossible, that any doubting Soul, who hath some real desires after Christ, should have committed this sin, For

1. Pardon and Mercy is promised to doubting and desiring Souls, *Mat.* 5, 3, 4, 6. *Mat.* 11. 28. *Isaiah* 35. 3, 4.

2. They that commit that sin, cannot doubt whether they have done it, for they do it on purpose, and know what they do, as appears by the description of it, otherwise their sin would be forgiven, if they did it ignorantly, *Acts* 26. 9. with 1 *Tim.* 1. 15.

3. The doubting Soul hath not the Tokens of this sin upon him, but the contrary.

The Tokens are.

1. Malice and Hatred against Christ, and Christian Religion, yea deliberate malice, after conviction, and after the knowledge of the truth, *Heb.* 10. 29. [*have trodden under foot the Son of God, &c.*] So the Jews maliciously hated him, *John* 15. 24, 25. [*seen and hated, &c.*] So *Heb.* 10. 26. [*willingly.*]

2. Im-

2. Impossibility of Renovation or Conversion from it: perpetual Obstinacy and Pertinacy in malice, and despight against the Truth: a waxing worse and worse to the end, *Heb. 6. 4, &c.* 1 *John 5. 16.* use all the arguments you can to turn them from Hating Christ, they hold it till they die. And this was *Judas* his case, when he fell from Religion and Persecuted Christ; and 'tis thought to be *Julians* case also. Indeed *Judas* is said to have repented; but his mind was not truly changed, but he bare malice to Christ to the end; he repented only that now he had done that, for which he must be certainly, and irrecoverably damned. His remorse and sorrow was for himself, not for Christ: He could not have any affection to Christ in his heart, no more than the Devil himself had, For

1. He was Possessed of the Devil through his own voluntary sin, and consequently filled full of malice against Christ, *Iohn 13. 27.*

2. The Devil kept Possession of him to the end, as appears by his dreadfull self-murder, *Mat. 27. 5.* with *Acts 1. 25.*

3. His Repentance was not towards God, but only towards men, he confesseth to men, and (probably) with an intention to cast all the blame upon them, as inticers of him by money. However, he never goes to God, which shews his mind was not turned, *Mat. 27. 3, 4.* [to the chief Priests and Elders.]

The Answer of the Priests and Elders to *Judas* doth imply, that they understood him as blaming them, and shifting it from himself, *ver. 4.* [and they said, What is that to us, see thou to that.]

q. d. why dost thou blame us, 'tis thy own doing? Indeed he saith, I have sinned, but this Confession is only to men, as *Pharaoh* to *Moses*, I have sinned, when his heart was not changed at all, *Exod.* 9. 27, 34. *Exod.* 10. 16. yea in one respect his Confession is worse than that of *Pharaoh*; for *Pharaoh's* Confession was made to *Moses* and *Aaron*, friends and servants of God; but *Judas* his Confession was made to the Enemies of Christ, and his Co-partners in sin; why did he not go back to the eleven, and freely confesse to them, and beg their Prayers, as even *Pharaoh* begged the Prayers of *Moses* and *Aaron*, and as *Simon Magus* begged the Prayers of *Peter* and *Iohn*, *Acts* 8. 24? but I suppose, his heart was still malicious against Christ, and the Devil was in him to the end. Yet (being in dreadfull horror and in the very mouth of Hell) 'tis like he wished another had done the Fact, and not himself; and so probably the Devils themselves repent, that they fell into Hell; and may wish that the holy Angels had fallen, and not they; yet their malice is not thereby lessened.

I confesse some good men have thought that *Judas* did not sin maliciously, and that he did not at all intend Christs death, building their opinion upon that phrase in *Mat.* 27. 3. [*when he saw that he was Condemned,*] as if *Judas* did not desire nor expect his death, but thought that Christ would deliver himself from them by a miracle. *Judas intended Christs death.*

But this seems to be a slender ground: For
1. Christ was not yet Executed, but only Condemned; and he might as well have wrought a miraculous escape after Condemnation as before.
2. There is far more force in that phrase *Iohn*

13. 27. [*Satan entred into him*] to prove his malice against Christ, than there is (in *Matth.* 27. 3.) to prove the contrary; for *Judas* might see him condemned according to his desire and expectation; and the sight hereof might prick his Conscience, and fill him with terror. 3. VVe do too much excuse and extenuate *Judas* his fault, to say he did not design Christs death; and we do in effect grant, that a man possessed of the Devil, may retain a good esteem of Christ, and bear no malice against him. I will therefore conclude with *Piscator* of this matter, * *Judas peccaverat ex Diabolica Malitia; at Petrus ex infirmitate humana.* That is, *Judas* had sinned out of Devillish Malice, but *Peter* out of humane infirmity.

* *Vide Ob-*
servat. Mat.
27.

Doubt 2.

But I doubt I have no Faith: For I do all out of a slavish fear; and if I love or serve God 'tis for my own ends. But faith worketh by love; and we should love God for himself, *Psal.* 73. 25.

Ans. 1. Possibly that fear, which you call a slavish fear, is a Filial fear: for I have shewed you that Godly fear is (in some sense) a fear of Hell and punishment. May not a true Child love his Father, and yet be afraid of his rod, and of his anger, &c?

2. I have before proved, That Faith and Despairing fear may be together in a true Believer: and what is Despair but a slavish fear? that God will destroy us?

3. Suppose you were out of all fear of damnation,

tion, would not the hope of Heaven, and enjoying God for ever in holiness and happiness, draw you from sin to duty, if there were no Hell? Do not believe your own heart, but answer the Question, What but love to God can make you desire him for ever? are you not mistaken about your motives to obedience? Is there no love with your fear?

4. What are Gods threatnings for, but to make us afraid? and what are his promises for, but to make us (for love to our selves) to obey, and to design our own salvation? Yea God hath put into our very nature several passions, of hope, fear, love, &c. and promiseth to sanctifie them, not to root them out of our natures: for Grace doth not destroy Nature, but restore it to perfection. Do not you think to separate what God hath joyned together; but be content to have fear in you whiles you live, 1 Pet. 1. 17. [*pass the time of your sojourning here in fear,*] Proverbs 28. 14.

5. If your own ends be not sin, but Salvation, and Pardon, and Heaven, &c. 'tis fit you should serve God for your own ends; for such ends as these. For

1. God proposeth such ends as these to you as Motives to Obedience; and be sure God would not have you to do evil that good may come on it, Job. 5. 40. Rom. 2. 10. Mat. 16. 26.

2. God commands us to aim at such ends as these, Phil. 2. 12. [*Work out your own Salvation.*] 1 Thess. 5. 8. Luk. 13. 24.

3. The best Christians that are, do (in this sense) serve God for their own ends. *Moses* had respect

respect to these ends, Heb. 11. 26. Paul reckon upon his own ends, Rom. 8. 18. [*I reckon, &c.*]

4. We should utterly renounce the Grace of Hope, if we deny a l aiming at our selves, for what is hope but an expectation of good to come? Rom. 8. 24, 25. 1 Cor. 15. 19. *Abraham* believed in hope as well as in love, Rom. 4. 18.

Though we should serve God out of love, and love him for himself, yet not out of love only, but out of fear also; and not only for himself, but for our selves also: For these two cannot be separate, Gods glory, and Mans good. *Josephs* Argument was, *For I fear God*; *Jobs* Motive was, *For destruction from the Almighty was a terror to me*, and Paul 1 Cor. 9. 27, [*Lest I my self should be a Cast-away.*]

7. Though some of Gods Saints have loved him more for himself, than for their own ends; yet I know Weaklings in Faith, and Babes in Christ do not alway so, but ordinarily, Beginners in Christianity do aim more at themselves than at God, and more at mercy than holyness. As appears by that ordinary Question of Newborn Babes, Acts 16. 30. [*What must I do to be saved?*]

And indeed this is the proper design of Justifying faith, to aim at Salvation, Heb. 10. 39. [*We are of them that believe, to the saving of the Soul.*] 1 Pet. 1. 9. [*the end of your Faith, even the Salvation of your Souls.*] Yea the true Believer is described by this property of seeking eternal life, and aiming thereat, in his doing, Rom. 2. 7. [*them who seek for glory, &c.*]

I have before shewed, that Faith is all for self,

self, and is properly a Receiving hand, alwaies opening for some Gift. Now as the Saints have several Graces, they are not all Faith, nor all Love, nor all Hope, but there is in them a mixture of Faith, and Fear, and Hope, and Love, &c. So the distinct acts of these graces are several: and sometimes, they are more in the exercise of this grace, than of that; sometimes, they fear; anon they hope; and then they believe, and then they love; and again they repent, and sorrow, and rejoyce; and exercise their graces according as occasions and objects offer themselves. So they cannot be, ought not to be alwaies in one temper, and one exercise of Soul.

The ninth Principle.

[*Of the doctrine of Baptisms.*]

Doct. The doctrine of the baptism of water is a fundamental doctrine; One of the first Principles of Christian Religion. As a sober judgement may gather out of these Scriptures, compared with my text, *Mark* 16. 16. *Acts* 2. 37, 38. *Eph.* 4. 4, 5, 6. and especially *Luke* 7. 29, 30. But because I have promised to prove Baptism a Fundamental, I will set down particular grounds for it.

Grounds.

1. Because the Master-builders began to build with this doctrine; It is laid in the foundation; 'Tis one of those Capital doctrines which were first taught, to promote christianity in the world; and thus it was taught by *John the Baptist*, *Mark* 1. 4. and

1. 4. and by our Lord Jesus, *Mat. 28. 19.* and by the Apostles, *Acts 2. 37, 38.*

2. Because Baptism is one of the marks of the Church, and defended for such by all Protestant Writers. Hence the Scripture supposeth and takes it for granted, that all visible disciples and Church-members are baptized. *Acts 19. 1. 2, 3.* The making and baptizing of disciples is coupled together, *John 4. 1.* [*made and baptised more disciples, &c.*]

Hence it is that the Church will admit none to Communion in the Lords Supper unbaptized, *Acts 2. 41, 42.* What said *David* of the Philistin, *This uncircumcised Philistin*, in indignation? so may we say of any that refuse baptism, *This unbaptised Jew or Infidel*, as *Saint Luke* saith in effect, *Luke 7. 30. q. d.* these unbaptized reprobates: meaning such as might have been baptized, but would not.

3. Because it is a Comprehensive doctrine. It comprehends in it the doctrine of Christ, of the Covenant of Grace, of Repentance, of Faith, of Remission of sins, of Sanctification, and of the Resurrection; as I shall have occasion to prove, when I come to the description of Baptism; and those that are acquainted with the Scriptures, know it very well.

4. Because it is a necessary doctrine; and much urged as a matter of life and death. Yea tis so far necessary to salvation, that the refusal of it damneth; I do not say, the want of baptism damneth, but the wilfull refusal of it when it may be had, *Mark 16. 16. Iohn 3. 5. Luke 7. 29. 30. 1 Pet. 3. 21.*

Hence the Primitive Christians at first conversion were so earnest and importunate in Calling for baptism, and the Ministers so hasty to baptise them, as the Eunuch calls immediately for baptism, *Acts* 8. 36. the Jaylor strait-way, *Acts* 16. 33. and *Ananias* puts *Paul* upon it in speed, and great haste, *Acts* 22. 16 [*Why tarriest thou? arise and be baptised.*] I shall have occasion to speak more of the necessity of it, afterwards.

5. Because Christ himself submitted to the doctrine of baptism. He would not die unbaptised, but calls for it of *John the Baptist*, most earnestly, as one that would take no Nay; though *John* would fain have excused him, as one that had no need of baptism, *Mat.* 3. 13, 14, &c.

Our Saviours reverend esteem of baptism is exemplarie to us, and teacheth us how to Judge of it.

6. Because the doctrine and administration of Baptism is expressly signed and subscribed to, by the reverend and adored name of the blessed Trinity. God hath put upon it all his Name, as appears in the form of baptism, *Mat.* 28. 19. [*Baptizing them in the name of the Father, of the Son, and of the Holy Ghost.*]

Kings and Princes are ashamed their names should be seen at the foot of a foolish Libel, a vain Pamphlet, or a thing of no moment: And shall the Prince of Kings be thought to neglect his name, which is above every Name, and which men and Angels are bound to honour, and in defence whereof he wrought all the wonders in Egypt, &c?

The Name of the Trinity not set to every thing, no nor to every Libel.

'Tis true, God is not ashamed of the least

Ee

Title

Title of truth in his Law ; yet wherein this his whole Name is set down expressly , and purposely to a particular work or truth, it argues an extraordinary , weighty glorious truth or work.

The name of the blessed Trinity is set down expressly in the Scripture to the glorious work of Creation , *Gen. 1. 26.* [*Let us make man.*] So again he subscribed to the work of Redemption, *1 John 5. 7, 8, 9, 10.* 'Tis used in the Action of ministerial and solemn blessing of the Church, *2 Cor. 13. 14.* So *Paul* begins his Epistles with Grace and Peace from the blessed Trinity. And thus baptism : and these are all weighty works. But the name of the blessed Trinity is seldom used to other things.

Hence they that submit to baptism are said to justify God, *Luke 7. 29.* an high expression, not applied to mean matters, *Mat. 11. 19. Rom. 3. 4.* which shews , that the rejection of baptism is a condemning of the blessed Trinity, an accusing God of folly , a reproaching of the wisdom, goodness, name, and the glorious attributes of our Maker.

7. Because it is commonly ranked and numbered with Fundamentals in Scripture. How frequently is baptism coupled with Faith, with Repentance, with remission of Sins, with Salvation? *Mark 16. 16. Acts 2, 38. Acts 22. 16. Eph. 4. 4, 5, 6. Heb. 6. 1, 2.*

He that shall thorowly weigh all these grounds will certainly conclude, that I have rightly expounded my Text , and that baptism of water may justly claim the place and honor of a Fundamental principle.

To

To open the doctrine of baptism I will lead you to these Questions.

1. What is baptism of water ?
- 2 Whether it be a perpetual Ordinance ?
3. Whether is baptism of water a necessary Ordinance ?
4. Whether it be placed in the room of Circumcision ?
5. Whether Infants ought to be baptised ?
- 6 Whether it ought to be by dipping or sprinkling ?

Quest. 1. *What is Baptism of water ?*

Ans^r. A ministerial washing with water in the name of the blessed Trinity, as a sign and seal of the new Covenant.

But because I would more fully acquaint you with the nature of baptism, I will set down a larger description.

The Description.

It is a visible sign of the Gospel or Covenant of Grace, belonging to the General visible Church, wherein it is washed with water by the Ministry, in the name of the blessed Trinity, as a sign only to some, as a seal to others, as an effectual instrument to others, as a solemn admission of all commers into the Body of the Church, as a mark of outward profession to distinguish Christians from Jews and Infidels, and also as a Bond of Obedience.

This Description is large and full, consisting of many branches; which I shall endeavour to delineate and explain in the following Positions.

Position. 1.

Baptism is a visible sign or token of the Gospel,

pel, or (which is all one) of the Covenant of Grace, Acts 2. 38, 39. [*Be baptized, for the promise belongs to you.*] q. d. Baptism is to confirm the Covenant or Promise: for by Promise is meant the Covenant, Gal. 3. 17. [*The Covenant, the Promise.*] And this promise to Abraham, is called the Gospel, Gal. 3. 8.

Three essential parts of the Covenant.

And there are 3. Things signified in Baptism, which are the most essential parts of the Covenant, viz. 1. Christ crucified, and in his blood: Christ dying, Rom. 6. 3, 4, 5. Gal. 3. 27. And Christ is the foundation of the Covenant, Gal. 3. 17. 2. Justification, or washing away of sin, Acts 2. 38. chapt. 22. 16. And this is an essential Article of the Covenant, Jer. 31. 34. And 3ly. Sanctification, which hath two parts in it, viz. Mortification and Vivification, a death to sin, and a life to righteousness; and both these are shadowed out in Baptism, Rom. 6, 4, 5, 6. Titus 3. 5. This also is a great Article of the New Covenant, Ezek. 36. 26.

Position 2.

Baptism belongs to the General visible Church. 'Tis not confined to any particular Church or Churches, more than other, 1 Cor. 12. 13. [*Jews or Gentiles, Bond or Free,*] we are all baptised into one body, by one Spirit; that is, by the appointment of the Holy Ghost, or by agreement of Spirit and Judgement in all the Churches. This Text (1 Cor. 12. 13.) shall be opened under the fourth Question, and proved to be meant of Baptism of water; not of the Baptism of the Holy Ghost. See further, Acts 2. 41, 47. Mat. 28. 19.

Hence

Hence many were baptised into no particular visible Church, *Mat. 3. Acts 8. 36 Acts 10. Acts 16.* which shews 'twas given to the whole body, to the whole visible Church; and by baptism men enter into the General Church; wherein there is and ever hath been a double mixture, viz. 1. of Men, Women, and Infants, *Mat. 28. 19. 1 Cor. 7. 14.* and 2. a mixture of Hypocrites and true Believers, Elect and Reprobate, *Mat. 8. 12. chap. 13. 41, 42.* as *Judas*, and *Simon Magus*, and *Alexander*, &c. And all these when they enter into the Church, are and ought to be Baptised, though not as Hypocrites, yet as Church-members. Was not the mixt Church of *Corinth* baptised, and the mixt Church of *Galatia*, *Asia*, and in all the world? Was not the mixt Church of *Jews* all Circumcised? yea the veryest Hypocrites and Reprobates have an outward right to all outward Church-privileges, *Rom. 9. 3, 4. Luke 13. 26.* for we must distinguish betwixt spiritual benefit by Ordinances, and an outward right to them. *Ishmael*, *Esau*, *Saul*, *Judas*, had a right as Church-members, but no benefit.

* If God had intended Baptism, or any other * No outward Ordinance, to the Elect only, and Believers only, he would have given us a rule that should have enabled us (his Ministers) to search the hearts of men, and to know infallibly who are Gods Elect, that so we might be sure to baptise none but the Elect.

But God hath referred absolute distinction to another world, *Mat. 25. 31, 32, 33.* And the Apostles themselves were deceived in judging the hearts of men, as in the case of *Simon Magus*,

Himeneus, Philetus, and many more, which shews God ever intended that Hypocrites and Reprobates should be baptised.

Position 3.

* I will
speak of
the man-
ner of
washing
afterwards
in a Quest-
ion by it
self.

Baptism is a Ministerial washing with water, in the name of the blessed Trinity. The external * matter of baptism is water, *Acts* 8. 36. *Acts* 10. 47. But the form of baptism (which makes it differ from all other water and washings) is Ministerial washing in Gods stead, and Gods name, as done by Gods Steward, *Mat.* 28. 19. *1 Cor.* 4. 1. 'Tis not washing by Midwives or Lay-men, or by every man, that is baptism, but that which is done by Gods Messenger, or by some man of God; nor every washing of a Minister, but a solemn washing in the name of God, in the name of the Father, Son, and Holy Ghost, of which I have spoken in the beginning. Baptism without this form, is no baptism, but a changing and perverting of Gods Ordinance, an offering of strange fire with *Nadab* and *Abihu*, and no better than the cutting off a Dogs neck for a Sacrifice to God, as that expression is, *Isaiah* 66. 3.

'Tis the action of the Minister in Gods stead, and Gods name, and by Gods own appointment, that gives form, and essence, and being to baptism, as also to any other publike Church-Ordinance.

Position 4.

The effect of baptism is different, according to its different subjects. 'Tis a sign only to some, a seal to others, a conveying Instrument to others, to convey Grace into their hearts.

1. A sign only to the Reprobate and Unbelievers,

vers, a general sign of the general offer of Grace, and bare signs are common to Unbelievers as well as Believers, 1 Cor. 14. 22.

'Tis the holy Spirit that seals the Covenant of Grace to a believer, *Ephes. 1. 13.* now where the Spirit is not, there is no Interest in Christ, and consequently no seal, *Rom. 8. 9. John 14. 16, 17.*

Judas, and Simon Magus, and Esau, and Ishmael received not an absolute seal, but a bare sign of the Covenant; unlessse the Covenant be understood in a conditional sense, that God would make it good to them, if they believe, and so no Interest, but only the offer may be said to be either signed or sealed.

2. 'Tis a seal also to others, even to such as truly believe before baptism, to confirm the Faith of them that have Faith. 'Tis a sign and seal both to them; as Circumcision was to believing *Abraham, Rom. 4. 11.* now Baptism is greater than Circumcision, and therefore a greater Seal to the Faithfull, as Christ is greater than *Moses, Mark 16. 16.* [*He that believeth and is baptised shall be saved.*] q. d. Baptism makes it sure to him; but he that believeth not, shall be damned, that is, though he be baptised he shall be damned. He hath no special right to the benefit of the Covenant, no seal, but the bare offer, and God will not seal to him, till both parties are agreed, and men actually believe, *Ephes. 1. 13.* [*After ye believed ye were sealed.*]

3. 'Tis an effectual Instrument to others, viz. to those that have saving Grace given them at the time of Baptism, and in the very Act and Instant of Administration, *Eph. 5. 26.* [*that he might*

sanctifie it with the washing of water.] Hence some Christians are said to be saved, to put on Christ, to put off sin, to wash away their sins by baptism, *Tit.* 3. 5. *1 Pet.* 3. 20, 21. *Col.* 2. 11, 12. *Gal.* 3. 27. *Acts* 22. 16. As *Jordan-water*, was a means to cure *Naaman* of his Leprosie, *2 Kings* 5. 11, 12, &c. 'Twas not that water, but God by the water that cured, using the water as the means. So God by Baptism, sanctifies, conveys, and infuseth Grace.

What raging *Naamans* then, what peevish Lepers are those that disdain Baptism, and ask this prophane Question, What good will Baptism do? yea rather, what good will it not do (whether to Infants or any others) when the Lord is with it, according to his promise?

Posirion 5.

Baptism is a solemn Admission of all Comers, into the body of the Church, or into visible Church-Membership.

1. 'Tis an initiating Ordinance, it puts a man into the Church, it enters him into the Roll of Church-Members, *1 Cor.* 12. 13. in which whole Chapter the Apostle speaks of the visible Church and her Officers, and diverse Offices; compare *Acts* 2. 41, 42. with *Exod.* 12. 48. Neither the uncircumcised then, nor the un-baptised now, were ever admitted to Church-fellowship, when the Church was settled, and not disturbed, as in the *Wildernesse*, &c.

Hence so soon as ever any were turned from their Judaism or Gentilism, they were strait-way baptised. Their very beginning to be Christians, was baptism, *Acts* 16. 33. *Acts* 22. 16.

Yea

Yea Christians received their * Denomination ^{Christi-} from baptism; they are called Christians, be- ^{ans so cal-} cause they are Christianed (as it were) in bap- ^{led from} tism, by which Christs name is put upon them, ^{their bap-} tism.

1 Cor. 1. 13. [were ye baptised in the name of Paul?]

^{εἰς τὸ ὄνμα} into the name, q.d. not into Pauls name, that ye should say, I am of Paul; but into Christs name, that ye should say, I am of Christ, I am a Christian.

2. 'Tis an admission of all comers thereto; none that desire it are to be denied it; all comers, all well-willers to it are to be received to it, both good and bad are to be gathered into the Church by baptism. Mark how Christ and his Apostles gathered Churches, they catch all that come to net, both good and bad of every kind, Mat. 13. 47, 48.

John baptised the Generality of people, Luke ^{Large ad-} 3. 21. [All the people] that is, all that would, for ^{missions to} those that would not were reprov'd and con- ^{baptism,} demned for it, Luke 7. 29, 30. 'Tis true, some did ^{none deny-} confesse their sins before baptism, but 'tis not ^{ed that} said that all did so; 'Tis most probable the con- ^{would ac-} fession of some was taken for all the rest; and 'tis ^{cept of it.} certain, John was general in admission, and put by none, but if they did not then truly repent, he baptised them, that they should repent afterwards, Acts 19. 3, 4. ^{ἵνα αὐτοὶ μετανοήσωσι} that they should believe, and Mat. 3. 11. [unto repentance] not because they had repented already, only they were in a fair way towards it, being willing to be baptised. Yea John admitted the worst of them, very Vipers, Mat. 3. 7, 11, 12. and gives them good counsel to mend, in the same Chapter.

Now

Now Christ was more large in admitting to baptism than *John* was, and thereby gat more Followers than He, *John* 4. 1. And after Christ, the Apostles were more large still, baptising thousands in a day, *Acts* 2. And though it be said some of them cryed out [*what must we do, &c.*] yet it is not said all did so, or all were such as should be saved; but three thousand were added to the Church, that day; and among them the Lord added them that should be saved, *Acts* 2. 47. [*daily such as should be saved,*] that is, some, one day, and some, another, came in the crowd, that were true Heirs of Salvation: for both Christ and his Apostles admitted many to the Church that shall never be saved, as *Judas*, *Simon Magus*, and those many, *John* 6. 66.

Hence we read of fruitless branches in Christ, *John* 15. 2. [*Every branch in me*] that is, grafted in by Baptism only, and outward admission: and hence we read of a Jew outwardly, *Romans* 2. 28.

Position 6.

Baptism is a mark of outward Profession, to distinguish Christians from Jews and Infidels.

The Pharisees knew who were Christians by their submission to Baptism, and counted all those for Disciples that were baptised, *John* 4. 1.

The Christians took notice who were unbaptised, and took them for Enemies, and Infidels, and Reprobates, *Luke* 7. 29, 30. And (as I said before) the Scripture supposeth every Disciple of Christ to be a baptised person, *Acts* 19. 1, 2, 3.

Hence

Hence it is, that Witches and Apostates, who renounce Christ, have renounced their Baptism.

They then make an Idol of Baptism, that make it a note of distinction betwixt the Elect and Reprobate, betwixt the Faithfull and Hypocrite, betwixt Carnal and Spiritual Christians; and set it as high as the vain Jews did outward circumcision, *Rom. 2. 29. Gal. 5. 6.*

Position 7.

Baptism is a Bond of Obedience : it binds the person baptised to the Observation of the whole will of Christ, *Mat. 28. 19, 20.* [*Baptising them, &c. teaching them to observe all things whatsoever I have commanded you.*] Hence that Apostle useth it as an argument to abstain from sin, *Rom. 6. 1, 2, 3.* And then only it is a Saving Baptism, when the Answer of a good Conscience goes along with it, *1 Pet. 3. 21.* [*Even Baptism doth also now save us, and the Answer of a good Conscience.*] * The place * *The ex-* speaks of Baptism of water ; For 1. It speaks of a position of *figuring Baptism, all other Baptisms are figured,* *1 Pet. 3. 21.* not figuring. 2ly. No other Baptism is saving; for a Man may both work Miracles, and suffer Martyrdom, and never be saved, *Mat. 7. 22, 23.* & *1 Cor. 13. 2, 3.* And 3ly. The word (Answer) pre-supposes some Question asked in Baptism; and so it signifies in the same Chapter, *v. 15.* And the primitive Church had this custom, when a Person at Age came to be baptised, The Baptiser put Questions to him, and asked him among other things, whether he would enter into Covenant with God, and promise to forsake the World, Flesh, and Devil? And then He

He answered, I will promise so to do, or something to the same purpose. Now saith the Apostle, if this Answer be made in Baptism in sincerity, as the Answer of a good conscience, it is evident, Baptism is a saving Ordinance to such; So that Baptism binds the conscience to God. Hence we are said to be baptised unto Christ, *Gal. 3. 27.* [*eis Χριστόν, unto Christ*] that is, to his Law and Service. Like that Phrase, *1 Cor. 10. 2.* [*eis τόν Μωϋσιν, baptized unto Moses,*] that is, to the Law and writings of *Moses*, which are called *Moses*, *Luke 16. 29. Acts 15. 21.* otherwise no salvation for baptised persons, *Mat. 7. 21.* I say no salvation for Adult persons, for men and women of competent discretion and understanding, unless they have the Answer of a good Conscience accompanying their baptism, or besides their baptism.

Thus you see what Baptism is: which is the first Question. The second followeth,

Quest. 2. Whether is Baptism a perpetual Ordinance?

Ans. Baptism of water is perpetual; and to continue in the Church to the end of the world.

Grounds.

1. 'Tis a Fundamental Principal, and a mark of the Church, as I have proved: And shall the Foundations of Christianity cease? As good say the Church is ceased, and the world ended.

2. It continued in the Church, after the Holy Ghost and the fulness of the Spirit was given: for the Holy Ghost descended, *Acts 2.* But we read of baptism of water after, *Acts 8. 36, 37, 38.* yea they that had received the Holy Ghost

were

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were baptized after the Holy Ghost came upon them, *Acts* 10. 44, 45, 46, 47, 48.

3. Christ ordained it should last to the end of world, *Mat.* 28. 19, 20. and this place speaks of Baptism of water; For 1. this Commission was given before the Holy Ghost was given. 2ly. This baptism was to be a baptizing by men; men were to give it: [*baptize yee.*] But the baptism of the Spirit is attributed to Christ, as the Baptizer, *Mat.* 3. 11. [*He shall baptize you with the Holy Ghost.*] And 3ly. Experience tells us, that the baptism of the Spirit is ceased; No such baptism now in the Christian world; but the baptism of water remaineth.

If I should yield (as I do not) that by baptism of the Spirit the Scripture means the Sanctification of the Spirit : then 'twould be more plain yet, that this Text (in *Mat.* 28.) intends not that baptism : for how could either the Apostles, or any other Men or Ministers baptize Nations with the Spirit of Holynesse, which is the sole Prerogative of God ? *1 Cor.* 3. 6, 7.

But I will * distinguish of the baptism of the Spirit and Sanctification; they are two different things, one is not the other. For 1. The Apostles were truly sanctified long before they were baptized with the Holy Ghost; for the Holy Ghost was not given before Christ was glorified. Compare *Acts* 1. 5. with *ch.* 2. 4. & *ch.* 11. 15, 16, 17. 2ly. Ordinarily the baptism of the Spirit was given after faith and regeneration, *Acts* 19. 1, 2. *John* 7. 39. *Mark* 16. 17, 18. [*And these signs shall follow them that believe.*] 3ly. This was a miraculous and
extraor-

* The distinction
between
Baptism of
the Spirit
and Sanctification,
John 7.

39.

extraordinary confirmation of the word of God, and lasted no longer than other Miracles, *Mark* 16. 20. [confirming the word with signs following] and who can say Miracles are lasting and perpetual? and 4. An unholy man might have the gift of the Holy Ghost, and work Miracles by that gift, *1 Cor.* 13. 1, 2. *Mat.* 7. 22, 23. Thus far an Hypocrite may partake of the Holy Ghost, *Heb.* 6. 4, &c.

We conclude then, That the baptism of the Spirit is ceased, but the baptism of Water remaineth, and shall continue in honour among Christians to the end of the world: and further, that the Sanctification of the Spirit shall abide to the end; but that is not the baptism of the Spirit, the baptism of the Holy Ghost was another thing, far different from Sanctification.

Quest. 3. Whether is baptism of water a necessary Ordinance?

Ans. 1. There are two extremes to be carefully avoided, *viz.* 1. The opinion of *Papists*, who erre much in urging an absolute necessity, as if an infant, or a man dying unbaptised should be damned: but we say, not the want, but the contempt of baptism, (when it may be had, and a man wilfully refuseth it) damneth.

**Bucan.* *Tis reported of *Valentinian*, that as he was coming to *Ambrose* to be baptised, he died by the way, yet this was *Ambrose* his opinion of him, that *Valentinian* was baptised in desire and will, though he never had the outward sign. 2. The Heresie and Blasphemie of *Antinomians* and *Atheists*, who erre more than *Papists*, in slighting baptism as needlesse, and unprofitable. These are the two extremes.

Now

Now Protestants tread the narrow path of Truth betwixt these two extremes, in teaching it to be Necessary, very Necessary, generally and ordinarily Necessary: yet not absolutely so in all cases. Therefore against this latter extreme, of those that say baptism is needlesse, I am engaged in the 2d. part of my Answer.

2. I affirm, that baptism of water is generally and ordinarily necessary to Salvation, and they do erre damnably who say 'tis needlesse. As appears by these Scriptures before urged, *Mark* 16. 16. *John* 3. 5. *Luke* 7. 29, 30. 1 *Pet.* 3. 21. *Acts* 2. 37, 38. *Acts* 10. 47, 48. *Acts* 22. 16. For 1. 'Tis a Fundamental of Religion, and how can any part of the foundation be needlesse? 2. If needlesse to any, surely it had been so to Christ, but 'twas needfull to him in his own thoughts of it, *Mat.* 3. 13. &c? 3. Would Christ command a needlesse thing to all Nations of the world in the name of the blessed Trinity, and have made it a perpetual ordinance in his Church throughout all ages, and promised his special presence with it, &c? *Mat.* 28. 19, 20. 4. Would the new converts have so hastily caught at a needlesse thing? *Acts* 8. 36. *Acts* 16. 5. Is it a needlesse thing to justifie God, and to receive the Counsel of God? *Luke* 7. 29, 30. 6. Would the Apostle have commanded those that had received the Holy Ghost, to submit to a needlesse thing? *Acts* 10. 47, 48. 7. The very description of baptism proves it necessary, for can a sign of the Covenant, a seal of Righteousnesse, an Instrument or way of Grace, be needlesse? see the description before.

Obj.

Obj. 'Tis said, Gal. 6. 15. Circumcision availeth not any thing : Ergo, baptism is needlesse.

Sol. 1. The first words of this Text are left out in the Objection, [*In Christ Jesus*] and it speaks not of the time past, but of the time present; 'Tis not said that Circumcision never availed; but in Pauls time, when baptism was come, it availed not; but before Christs coming and baptism, it availed much, Rom. 3. 1, 2. [*much every way.*] And this is goodly Logick. Circumcision which availed much before Christ, availeth not in Christ, therefore baptism Christs own Institution availeth not.

2. We grant that baptism alone availeth not to Salvation, without a new Creature, for many baptised Persons may perish for want of Grace. And in this sense some good Preachers have used this Scripture. But some of the adversaries of Infant-baptism, do exceedingly crosse their own Principles in urging this place, for if by Circumcision be meant Baptism, then it must be granted that Baptism is a second-Circumcision, and consequently Infants must be Baptised, as Infants were Circumcised:

3. But the scope and drift of the Apostle, carries it in another sense, viz. * That it matters not whether a man be a Jew or Gentile by nature or profession, since Christs coming, so he be a true Christian, a sincere Convert, a new Creature, parallel to those sweet Scriptures, Gal. 3. 28. *As 10. 34, 35.*

This sense of the words will be plain, if you consider the occasion of the Apostles urging them, for there were that would have persuaded baptised

* The exposition of Gal. 6. 15.

baptised Christians, to be circumcised also; as you may note in the same Chapter, *Gal. 6. 12.* Now saith the Apostle, *v. 15.* [*In Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision.*] q. d. you baptised ones, you need not be Jews and Christians too; you need not be baptised and circumcised together, 'tis enough that you are baptised into Christ: what good will Circumcision do to a baptised Christian? Circumcision and Uncircumcision are all one in Christ: that is, the Jews and Gentiles are all one in him; for the Jews were called in those dayes, the Circumcision; and the Gentiles were called, the Uncircumcision, *Ephes. 2. 11.*

Take heed then of wresting dark sayings in *Pauls* Epistles to thy own Destruction, *1 Pet. 3. 16.*

Certainly, those that say baptism is needlesse, are Blasphemers: and were they tempted to it, they would not stick to say, That for *Adam* to be forbidden the Apple in Paradise, was needlesse; and so God to have condemned the whole world, and to have cast Millions of souls into Hell, for not doing a needlesse thing, and without cause; but woe to him that striveth with his maker; yea I am afraid some of these slighsters of baptism, have been bold to say, The Scriptures are needlesse, and all Religion needlesse.

Well: As needlesse as baptism is; those that call it so, and despise it upon that account, shall be damned for Blasphemers and Reprobates if they repent not, *Luke 7. 30.*

But (Christians) we have not so learned Christ, let us abhor all such Blasphemous thoughts, as to account any of Gods Ordinances

to be vain and needlesse, but let us justifie God, with those penitent Publicans, in the matter of baptism, *Luke 7. 29.*

For (as I said before) to speak against baptism is Blasphemie. Blasphemie is a speaking against God, *Mat. 12. 31, 32.* and to speak against an Ordinance of God, is to speak against God, and so God doth take it, *Mal. 3. 13, 14.*

Quest. 4. Whether is baptism of water placed in the room of Circumcision ?

Answ. God hath placed it in the room of Circumcision. As the Lords Supper succeeds the Passover, so Baptism succeeds Circumcision.

Grounds.

1. Because the Apostle urgeth baptism as an Argument to throw off Circumcision, and calleth Baptism, Circumcision, *viz.* a second Circumcision, the Circumcision of Christ, in opposition to the Circumcision of Moses, *Col. 2. 11, 12.* [*the Circumcision of Christ, buried with him in baptism.*]

The proof of this point from this place, lieth in the context and scope thereof, which is this.

1. The Apostle warns them of false Teachers, who taught Judaism, and would have joyned Baptism and Circumcision together, and would have baptised Christians to be circumcised, *v. 8.* [*the rudiments of the world,*] that is, the Law of Moses, *Gal. 4. 1, 2, 3, 4, 5.*

2. He propounds the All-sufficiency of Christ, without such Jewish Ceremonies and Ordinances to be joyned with him, *v. 9, 10.*

3. Then, He removes a particular Objection about Circumcision, which might be made by the

the Jewish Doctors against the baptised *Colossians*, who were Gentiles and Uncircumcised, chap. 1.

27. * I say, the false Teachers might object thus. * *The Exposition of Col. 2, 11.*
You Christian Gentiles are not so compleat in Christ as you pretend, for you are not Circumcised as *Abraham* and the Prophets were (who saw Christs day and rejoyced, and so were Christians as compleat as you can be.)

The Apostle gives in his answer to this Objection, v. 11, 12. q. d. you Gentiles are Circumcised, though not with external Circumcision, yet with a better Circumcision, the Internal, that of the Heart, and so ye have the chiefest Circumcision, v. 11.

Obj. But they might still object, You ought to receive the external also, as a sign and seal of the internal Circumcision, as did *Abraham* our Father, who had both, and so ought ye to have both. Rom. 4. 11.

Sol. To this also the Apostle replyeth, at the latter end of v. 11. with v. 12. [ye are Circumcised by the Circumcision of Christ, buried with him in baptism,] q. d. Though you have not the outward Circumcision of *Moses* and the Law, yet ye have the outward Circumcision of the Gospel and of Christ, and that is baptism: So you have Grace, and the sign of Grace as well as *Abraham* had, you have the Spirit, and the Water, Regeneration and Baptism.

Now unlesse Baptism had plainly answered to Circumcision, and been placed by Christ in the room thereof, the Apostles answer had been Insufficient, and had not at all availed, to convince and satisfie the Objectors. 'Tis plain he pleads baptism to throw off and abolish Cir-

cumcision, and calleth baptism circumcision by a Figure, the circumcision of Christ, all the outward circumcision that Christ will allow of.

2. Because baptism is appointed for the same use and end under the new Testament, that circumcision was appointed for under the old.

Compare baptism and circumcision together, and 'twill appear, that whatever circumcision was for then, baptism is for the same now. The main uses and ends of the one, are the main uses and ends of the other. And this is an Invincible Argument of true succession.

David was King, and *Solomon* was King, *Solomon* succeeded in the office, and was therefore his true successor; whatever *David* was for as King, that *Solomon* served for after him. Even so whatever circumcision was for, that baptism is for, it serves to the same office, use, and end.

The Comparison follows.

1. Circumcision was to be a sign of the Covenant, *Gen.* 17. 11. So is baptism, *Acts* 2. 38, 39.

2. Circumcision was to be a sign of Christ in particular, for that was the most considerable part of the Covenant, *Gen.* 22. 18. The blood in circumcision, shadowed out Christ's blood. So is baptism, *Rom.* 6. 3, 4, 5. *Gal.* 3. 27.

3. Circumcision was to be a sign of Justification by Christ's righteousness, *Rom.* 4. 11, So is baptism, *Acts* 22. 16.

4. Circumcision was to be a sign of Sanctification; which is therefore called Heart-circumcision, *Rom.* 2. 29. and *Col.* 2. 11. Sanctification is Heart-circumcision. So is baptism, *Rom.* 6. 4, &c. *1 Cor.* 6. 11. *Ephes.* 5. 26.

5. Cir-

5. Circumcision was to be a sign of Matriculation, or entrance into the Church, *Gen.* 17. 13, 14. *Exod.* 12. 48. So is baptism, *Mat.* 28. 19. [*Disciple Nations, baptising them.*] *Acts* 2. and *1 Cor.* 12. 13.

Here I will give you the promised Exposition of this last Text, viz. *1 Cor.* 12. 13. [*by one Spirit we are all baptised into one body,*] * that is, we are all admitted (as Members) into the Church, by the appointment of the Holy Ghost, and by the consent of the Church, who are of one spirit and mind, in such admission of its Members. *The exposition of 1 Cor. 12. 13.* That which I do maintain (about this Text) is, That the place speaks not of the baptism of the Holy Ghost, but of the baptism of water. For 1. Baptism of water only, is an entrance into the Church-body. Otherwise, since the baptism of Tongues and Miracles was ceased, how should men be baptised into the body? 2ly. All the Church of *Corinth* were not baptised with the baptism of the Holy Ghost at all, as the Apostle affirms in the same Chapter, v. 29, 30. [*are all workers of Miracles? have all the gifts of Healing? do all speak with tongues?*] and this speaking with tongues was the baptism of the Holy Ghost, *Acts* 2. And 3ly. Here are two spiritual actions expressed in the Text, as Arguments of Church-union, and Peace, [*baptised into one body, and made to drink into one spirit,*] and this drinking into one Spirit, or into Communion; oneness of heart and mind, is meant of the Lords Supper, which the Apostle had treated of, in chap. 10. & chap. 11. So the Argument to perswade Church-members to Love and Unity is double, taken

from the two Sacraments, *viz.* Baptism and the Lords Supper; baptism being the Sacrament of Union, which grafted them into the visible Body of the Church; and the Lords Supper (or that Cup, as the Apostle had called it before) being the Sacrament of Communion, and visible Church-fellowship; and that by the appointment of one Spirit, *viz.* the Holy Ghost, the Author of all those Church-gifts before spoken of.

Obj. But if Baptism succeeded Circumcision, then no Males should be baptised.

Sol. 1. True Succession requires not an agreement of Predecessors and Successors in every circumstance, Christ succeeded Moses; the Gospel the Law; the Covenant of Grace, the Covenant of works; the Lords Supper succeeded the Passover; and Solomon succeeded David. Yet all these Successions differed in many circumstances?

Otherwise (if there were no difference) there would be no Successor but the same. Otherwise Solomon would not be Solomon, but David still; and otherwise Baptism would not be Baptism but circumcision.

2. All the differences betwixt circumcision and baptism are advantageous for Christians. As, that none of our blood is required in baptism; that baptism is not confined to the eighth day, but may be done before or after; and that Women may be baptised; and that it is not so painfull and sore as circumcision was. These are all a change for the better; and confirm its succession; for therefore a change is made, that Christians

Christians might have a better Sign and Sacrament than the Jews had: otherwise there needed not a change.

Obj. But baptism was instituted before circumcision was abolished; therefore succeeded not.

Sol. 1. True, it was instituted while circumcision was in use; but it did rather languish than live after baptism. Gods wisdom would not take down the one Ordinance till he had fully settled the other; because the hearts of People were over-wedded to it. *Paul* observed it a while to please the Jews, *Acts* 16. 3. and afterwards he preached and wrote against it, in his Epistles. 2. Baptism is left in possession of all its offices and ends as is before shewed; and therefore baptism truly succeeds.

3. Did not *Solomon* succeed *David*? yet he was crowned before *David* was dead, *1 Kin.* 1. 48. and did not Christ and the Gospel succeed the Law? yet Christ (the substance) was born, before the law of ceremonies was wholly and actually abolished. Old circumcision (like old *David*) lived to see the Crown put upon the Head of baptism, and to give baptism possession of the Church, and rejoiced and dyed the more honourably, having such a Successor?

Quest. 5. Whether Infants ought to be baptised?

Ans. The Infants of Christians ought to be baptised with water.

Here I will lay down som plain rules, as an Introduction to the doctrine of Infant-baptism; which if thorowly understood, will make it easy for you to believe the right of Infants to this Sacrament; and then I will come up close to the Question.

rules to facilitate the belief of Infant-baptism.

And indeed without the knowledge of these Rules a man is not able to bear this truth, as our Saviour said in another case, *John 16, 12.*

Rule 1.

There are many great Truths plainly couched and comprehended in Scripture, which are not plainly and positively expressed in so many terms and words; and that in the old and new Testament.

Our Saviour undertakes by sound reason and consequence to prove (against the Sadduces) the resurrection, and he proves it by a Scripture that had not any express word of the resurrection in it. And though the word (resurrection) was not in the Text, yet the Thing was there, and our Saviour cleared it by reasoning, *Mat. 22. 31, 32.* The proof of the resurrection from this Text, lyeth in the circumstance of time, when God spake thus, *viz.* in the daies of *Moses*, which was many years after *Abraham* was dead, *Exod. 3. 6.* Now our Saviour infers thus, If God was *Abrahams* God in *Moses* time, then God was his God after he was dead; and then dead *Abraham* was alive in Soul, after his body was laid in the Grave, waiting for a joyfull resurrection, and consequently the dead shall rise.

Now we have as good proof as this for Infant-baptism, *viz.* Scripture-inference, and good consequence; which is so solid and sufficient proof, that it convinced Christs Hearers of the resurrection, and made the people astonished at his Doctrine, as it follows in the next Verse, 33. [*And when the multitude heard this they were astonished at his Doctrin.*] So that the most powerfull
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and Soul-convincing Doctrin of Christ was grounded upon Scripture consequence.

Again, there is no Text in the Old Testament that saith plainly and syllabically in so many words, That Jesus the Son of Mary is the Christ; yet Paul (after his Masters example) undertakes to prove this weighty truth by the Scriptures of the Old Testament, (for then there was no New Testament in force, and received as Scripture) and this he doth by reasoning out of the Scriptures, *Acts* 17. 1, 2, 3. So *Appollonius*, *Acts* 18. 28. And Peter reasons out of many sayings of Moses, David, and the Prophets, *Acts* 3. 22, 23, 24. Allow but of such reasoning, and we shall easily prove Infant-baptism.

I will give some particular instances out of the New Testament, of Truths not expressed fully.

1. The Deity or Godhead of the Holy Ghost: 'Tis no where said *in terminis*, The Holy Ghost is God; yet 'tis plainly couched and implied in the Scripture, *viz.* *Acts* 5. 3, 4. 1 *John* 5. 7. and 'tis a damnable Heresie to deny it, *Mat.* 12. 31, 32.

2. The Souls immortality. 'Tis no where said the Soul of Man cannot dye, but lives for ever; yet 'tis plainly couched in *Acts* 7. 39. 2 *Cor.* 5. 8. and many other places.

3. The Doctrin of the Christian Sabbath. 'Tis no where expressly said, Let the Christian Sabbath be kept upon the first day of the week; yet 'tis couched and implied in these Scriptures, *John* 20. 19. *Acts* 20. 7. 1 *Cor.* 16. 1, 2. and other places.

4. He

4. The right of women to the Lords Supper is no where exprest; yet 'tis implied, 1 Cor. 11. 28. where the Greek word ἀνδρῶν signifies Male and Female. And 'tis a harder task to prove that Women should partake of the Lords Table, than it is to defend Infant-baptism; and so you would say your selves, if you knew all the Objections that might be devised against it. Yet I do believe it for truth, upon the same grounds that I believe Infant-baptism, viz. Scripture-inference, and therefore will not start Objections against it.

5. The Doctrine of a Christian Magistrate. Neither Christ nor his Apostles did rule in State-Government; and 'tis no where said, Christians may be Rulers over men; only some good men under the old Testament were Rulers, and 'tis couched in that Text where Magistracy is called an Ordinance of God, Rom. 13. 1, 2.

6. The translating of the Scriptures into the English tongue or any other language. God left it in Hebrew and Greek; and 'tis no where said, Let the Bible be turned into English; yet it is couched and implied, Mat. 28. 19, 20. Mark 16. 15. 1 Cor. 14. 9, 10, 11.

All these great Doctrins are not exprest in full words; only deducted and derived from the Scripture by reasoning, and so may be deservedly called, Derivative-Scripture, Scripture-consequence.

Yet whoever shall deny all these truths, hazards his Soul, and is nigh to perdition.

They that deny Infant-baptism upon this ground, that it is not plainly exprest in Scripture,

ture, may upon the same account, deny the Holy Ghost as God, the Souls immortality, the Christian sabbath, the Lords supper to women, and the *English Bible*.

Yea this false Principle (*viz.* denial of Scripture-consequence) justifies the Jews in denying Christ; for it could not be proved out of the Old Testament, That Jesus is the Christ, any other way than by sound consequence, and comparison of one Text with another: and the Jews had a command to receive no doctrine but what was proved by the Old Testament, *Isay 8. 20.*

We conclude then, That Scripture-consequence is an undoubted truth, as is the very letter and phrase of Scripture; and by Scripture-consequence I mean the collection of truth not fully expressed in one place, out of several scattered words of Scripture rightly compared together, according to that rule set down by the Apostle, *1 Cor. 2. 13.*

Rule. 2.

Those Truths which are only couched and implied in Scripture, are to be equally owned and received, with those that are more fully expressed, *Rom. 15. 4. 2 Tim. 3. 16. 1 Tim. 5. 21. Rev. 22. 18, 19.*

Grounds.

1. Of those truths that are equal in weight and importance, some are revealed more plainly, others more obscurely. As in the Doctrine of the Trinity, The Father and Son are expressly called God (without any need of arguing;) but the Holy Ghost is not so plainly called God. Hence it is that some Heretiques have denied the Godhead of the Holy Ghost; and there-

thereupon the *Macedonian* Heretiques were called, *πρωμαχομαχοι*, that is, Fighters against the Spirit of God.

Yet the Deity of the Holy Ghost is as great and important a truth, as the Deity of the Father and the Son, *1 John* 5. 7. *Mat.* 12. 32.

2. Of those Truths that are unequal in weight and necessity, the greater Truths are revealed more hiddenly and obscurely, and the lesser Truths more plainly, expressly, and punctually. As,

1. The Doctrine of the Christian Sabbath is greater than the Doctrine of the Jewish Sabbath, yet the Jewish Sabbath is more plainly revealed, *Exod.* 20.

2. The Doctrine of Womens praying with their heads covered, is lesse than the Doctrine of the Lords Supper, yet that is more plainly revealed than this, *1 Cor.* 11. 5. compared with *24.* [*this is my body,*] a dark expression.

3. The Doctrine of the Souls immortality, and of having the Bible in a known tongue, is greater than the story of *Gideon*, *Samson*, or of the Damsel *Rhoda*, yet these are more plainly revealed than the other of greater moment, *Acts* 12. 13.

Now, If men should embrace plain Doctrines only, and reject the obscure, they should embrace the lesser Truths onely, and reject the greater.

Therefore let us search the Scriptures, not onely read them, but search out the sense, *John* 5. 39. and prize the Ministry of the Gospel, which is ordained for the help of Christians in such cases of obscure Revelation, *Acts* 8. 30, 31, &c.

And

And let us think never the worse of any Truth, for the obscurity of its Revelation; or because it cannot be proved any other way than by Scripture-consequence, for that is nothing but a giving the sense of Scripture, and Scripture-sense is greater than Scripture-expression, as appears in that phrase concerning the Sacrament. This is my body, the sense of these words is greater than the expression.

Scripture-sense is the inside, the narrow, and the soul of Scripture; and the Soul is more excellent than the Body, though it be not so visible.

Golden Mines lie in the bowels and heart of the earth, and you must dig deep to come at them.

Rule 3.

Those Truths which are plainly revealed in the Old Testament, are more darkly mentioned in the New, with a kind of (tacit) silent reference to what is spoken of them in the Old; and so on the contrary, Those which are more darkly mentioned in the Old Testament, are more clearly revealed in the New. 'Tis the design of the New Testament, to fill up the Old.

How little is there in the Old Testament of the Resurrection, of Faith in Jesus Christ, and of Heaven and Hell; and how much is there of all these in the New Testament?

And on the other hand: How much is spoken in the Old Testament of the Creation of the World, of the wonders in *Ægypt*, of the Sabbath day, of good Kings and Judges and Rulers of Gods people, of good Warriors and Deliver-
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ers of the brethren by Sword and Battel: But how little of all these is said in the New Testament?

Even so there is much said of the Privilege of Infants in the Old Testament, and particularly of their right to the Seal of the Covenant; and therefore the lesse is spoken of it in the New, though indeed more be spoken of their Privilege in the New Testament, than is of several of their

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Fundamental Principles.

Can a Christian may be a Ruler or Magistrate, a King or a Judge, &c? whether there be any Christian Sabbath? and if any, whether upon the first or seventh day? whether we should pray to dead Saints? whether the Holy Ghost be God? whether the Bible should be translated into a known tongue? whether there be any Original sin? whether there should be any propriety of goods among Christians, or all things should be common? and many other things in controversy

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Even so there is much said of the Privileges of Infants in the Old Testament, and particularly of their right to the Seal of the Covenant; and therefore the lesse is spoken of it in the New, though indeed more be spoken of their Privileges in the New Testament, than is of several of those things above named.

Rule 4.

Those Truths which were not in controversy in the Apostles times, they were not so punctual in pressing and defending of them, for there was no need nor occasion.

They speak much of the great controversies then on foot, viz. whether Jesus were the Christ.

And they speak much of that great controversy, whether the dead shall rise again?

And they purposely handle the controversy of Justification by Faith. As *Paul* in the Epistles to the *Romans* and *Galatians*; and that controversy about Circumcision, whether they that were baptised should be also circumcised? and that about Marriage, 1 Cor. 7. and that about the Office and Maintenance of the Ministry, and of prophesying in an unknown tongue, 1 Cor. 12. and chap. 14. and other controversies then on foot: The reason is, because they were started, and in question in their dayes, *Acts* 15. 1, 2, 5.

But other controversies they are not so fully and expresse and punctual in; As whether a Christian may be a Souldier? whether a Christian

Man may be a Ruler or Magistrate, a King or a Judge, &c? whether there be any Christian Sabbath? and if any, whether upon the first or seventh day? whether we should pray to dead Saints? whether the Holy Ghost be God? whether the Bible should be translated into a known tongue? whether there be any Original sin? whether there should be any propriety of goods among Christians, or all things should be common? and many other things in controversie now. The Apostles spake but little of these things in comparison to what they spake of other points. 'Tis true, there is enough in the Old and New Testament to decide all these matters, for the Scripture is perfect and sufficient, yet we must search hard to find it out: and 'tis not so plainly set down as other points are. The reason is, because no man Questioned these things in those dayes. Even so though enough be said for Infant-baptism in the Scripture, yet Christ and his Apostles do not insist so much and so exactly upon it, because it was not in Question in the Apostles dayes, * As those that lived in the first century, (or hundred of years) after Christ, do witnesse. As *Dionysius*, and *Clemens* in the first century: and *Irenem*, who lived in the second century: and *Origen* and *Pelagius* who lived in the third century. And though *Pelagius* was an unsound writer, yet his Testimony is valid in this point. For he denied Original sin, that was his error, and when they pressed him with this Argument, If Infants had not Original sin, what need they baptism? He confesseth baptism of Infants, and is put to this shift in his Answer, Christ

*Vide Mr. Crag's Sermon, and Mr. Thomas Fuller's Infants Advocati-
on.

Christ (saith he) appointed, and the Church practised Infant-baptism, not to purge sin past, but to prevent it for the time to come.

These four rules do beat down to the ground the Pillar of Antipædobaptism, which is, Denial of Scripture consequence; and slayes the Gyant objection, *viz.* Where's the Text of Scripture that sayes expressly, Let Infants be baptized? To which (according to these rules) we return this Answer, 1. Though it be not expressed in one place; yet it is implied and couched in many Texts. 2ly. Though it be only implied and couched in Scripture, yet we are to receive it, and to make as much conscience of it, as if it were fully expressed in so many terms; and 3ly. The privileges of Infants are most clearly reveiled in the Old Testament, and therefore more sparingly mentioned in the New; yet clearly enough to those that have eyes to see, as I shall shew you anon. And 4ly. 'Twas not controverted in the Apostles daies, and therefore they say the less of it.

Solon being asked, why (being a wise man) he made no Law against Murtherers of Parenies? He returned this Answer, Because he thought none would be so cruel to commit such an unnatural Act. So if the dead Apostles were raised, and asked, why they said no more for Infant-baptism? They would answer, None were so hard-hearted to Infants in their daies, as once to question it. I will adde one more Rule,

Rule 5.

Those Scriptures which speak of the Privileges of Infants are the fittest Judges of this controversy.

controverſie : Not thoſe Scriptures which ſpeak only of the privileges of grown Perſons. As ſuppoſe the Queſtion ſhould be of the ſalvation of Infants; and it ſhould be controverted, Whether any Infants be ſaved by Chriſt? We muſt not determine this Queſtion by thoſe Scriptures which ſpeak of the ſalvation of men of knowledge and actual Faith. As, *Iohn* 17. 3. *Iſay* 27. 11. or *Mark* 16. 16. [*He that believeth not ſhall be damned.*] But we muſt determine it by other Scriptures, viz. the Covenant of Grace, *Gen.* 17. 11. [*a God to thee, and to thy ſeed,*] and *Rom.* 9. 11. [*the children being not yet born,*]. So *2 Sam.* 12. 23, 24, 25. *Mat.* 19. 13, 14. *Acts* 2. 38, 39.

Or ſuppoſe the Queſtion were, Whether Parents ſhould maintain their children while they are children? We muſt not judge this point by that Text in *2 Theſſ.* 3. 10. but rather by that place in *1 Timothy* 5. 8. which implies our care for our Infants, though it doth not fully expreſſe it; nor is the word (*Infant*) in the Text; yet the thing is there.

So when the Queſtion is, Whether Infants ought to be baptiſed? We muſt not determine the Queſtion by thoſe places which ſpeak of the baptiſm of grown Perſons only, and actual Believers, ſuch as *Mark* 16. 16. and *Acts* 8. 36, 37. or this is like the error of thoſe weak Chriſtians, and troubled Spirits, that try themſelves whether they believe, by thoſe Scriptures and Marks, which ſet forth the condition of ſtrong believers only; when thoſe Scriptures which

decypher the Estate of a weak faith, and a weak Christian, are their proper rule of tryal.

But the controversie of Infant-baptism may be judged by those places, which do either expresse or imply the Privileges of Infants: which places I shall set down when I come to the Question: for other places do not meddle with the Question.

This last rule prevents the greatest Objection of the Adversary, and answers all those places which are urged for faith and repentance, and confession of sins before baptism. And so much to preparatory doctrine, by way of Introduction.

Now I will draw up close to the Question, viz. Whether Infants born of Christian Parents ought to be baptised with water? To which I give an affirmative Answer, that they ought to be baptised; and 'tis reveiled in the Scripture, that God hath blessed them with this privilege.

To vindicate the right of Infants to this blessing of the New Testament, this blessing of Baptism; Let us compare Scripture with Scripture, and weigh these Scripture-arguments.

Argument 1.

If Infants of Christians were baptised in the daies of Christ and his Apostles, then they ought to be baptised in our daies. This Argument hath firm footing in the Scripture, 1 Cor. 11. 2. What other ground have we for the Christian Sabbath, and for baptising of Women (who were never circumcised as Male-Infants were) but the example of Christ and his Apostles?

But Infants of Christians were baptised in the daies of Christ and his Apostles, as appears by those honourable and glorious Titles which Christ and his Apostles have put upon such Infants; which imply and presuppose their Baptism; Titles which they gave to none but baptised Persons. Infants in those daies were called (and accounted) Disciples, Christians, Saints, the blessed of the Lord, Members of the Church (or the Kingdom) of God: and these all are considerable and weighty Titles. And thus we come to know that the Apostles were baptised, viz. by their Title, they are called Disciples, &c.

1. Disciples. We read of Infant-Disciples, Acts 15. 10. [*why tempt you God to put a Yoke upon the neck of the Disciples, &c.*] This Yoke was Circumcision after the manner of Moses, v. 1. [*certain men taught and said, except ye be circumcised, ye cannot be saved.*] Now the manner or custom of Moses was to circumcise Infants, Lev. 12. 1, 2, 3. Therefore they were Infant-Disciples, upon whose Neck the Apostles would not suffer this yoke of circumcision to be put in the daies of the Gospel, when Christ had abolished circumcision, and had substituted baptism (an easier yoke) in the room thereof, as I have before proved; and though they taught the brethren (men of understanding) this doctrine, yet they intended the circumcision to their Infants, they taught them what they should do to their Infants, and would have put the yoke upon Infants, as in time of old God himself taught

the doctrine of circumcision to *Abraham* an old man, yet he intended the thing taught to his Infant *Isaac*, not to *Abraham* only. And that Infants were then reckoned for Disciples of Christ appears further by the other Titles which I shall treat of in order.

Now (as I formerly noted) the Scripture takes it for granted, that if any one be Christ's Disciples, he is baptised, and to call them Disciples is to call them baptised persons; for who ever read or heard of an Unbaptised-Disciple? Yea the Adversaries of Infant-baptism do grant and confess that all Disciples should be baptised; and if they should not grant, yet the Scripture doth, *Act. 19. 1, 2, 3. & Ioh. 4. 1.* [*Jesus made and baptised Disciples.*] We read not of the baptism of *Peter*, and the other eleven Disciples; yet this Title (Disciple) proves their baptism.

2ly. Christians. We read of Infant-Christians, *Luk. 9. 47, 48.* compared with *Mark 9. 36, 37.* [*Whosoever shall receive this child in my name, receiveth me, &c.*] and again [*Whosoever shall receive one of such children in my name, &c.*] q. d. I am the Christ, and they are Christians, and I have put my name upon them, and you shall receive them in my name, you shall receive them, even this child, and any such, as Christians. Such a Phrase as that in *Mat. 10. 41, 42.* [*in the name of a Prophet, a righteous man; in the name of a Disciple.*]

Now who knows not that only baptised persons were ever called Christians, at *Antioch*, and in all the world.

3ly. Saints,

3ly. Saints, or Holy ones. We read of Infant-Saints, 1 Cor. 7. 14. [*were your children unclean, but now they are holy,*] *ἁγία*, Saints, or Holy ones, or, holy Children, 'tis the same word that is used in all Pauls Epistles, for Saints and Members of the Church, yea 'tis used so in the same Epistle, chap. 1. 2. [*to the Church of God, to the called Saints,*] *ἁγίων*, holy ones, or Saints.

Now by Saints the Apostle alwaies means baptised ones, as is plain in the same Epistle, He tells the Saints they were all baptised; compare 1 Cor. 1. 2, 13. with chap. 12. 13. [*all baptised into one body, &c.*]

And that Infants of Believers have been evermore in time of old reckoned for Saints, is further confirmed, Psal. 148. 12, 13, 14. [*young men and maidens, old men and children, praise the name of the Lord, the praise of all his Saints.*] What was David, and Jeremiah, and Davids child that died in Infancy, and John the baptist, and those Infant-Martyrs which Herod slew in Bethlehem, and what were thousands more but Infant-Saints? Observe diligently what David speaks for himself, and his Infant in this case, Psal. 22. 9, 10. 2 Sam. 12. 22, 23. and God loved Solomon so soon as he was born, v. 24, 25. Yea the very time of the birth of Infants is noted as the special time of Gods bowels towards them, Ezek. 16. 4, 5, 6, 8.

4ly. The blessed of the Lord. We read of blessed Infants, Mark 10. 13, 14, 15, 16. [*They brought young children to him, &c. And he took them up into his arms, put his hands upon them, and blessed them;*] and long before this, children were called

led, The blessed of the Lord, *Psal.* 115. 13, 14, 15. [*Small and great, you and your children, you are the blessed of the Lord, &c.*]

And this blessing of the Lord did never belong either to the uncircumcised, or to the unbaptised; and therefore 'tis limited in that Psalm to the circumcised House of Israel and Aaron, v. 12.

5.. Members of the Church or Kingdom of God. We read also of Infant-Church-members, and Infant-Heirs of Gods Kingdom. 'Tis recorded by three Evangelists, that Christ declared them to be Members of his Kingdom. Note especially one place, *Luke* 18. 15, 16, 17.] They brought unto him Infants also; he said, Forbid them not, for of such is the Kingdom of God, whosoever shall not receive the Kingdom of God as a little child, &c.] q. d. Little children do receive the Kingdom, the Kingdom of Grace and Glory, the Church on Earth, and the Assembly of the first-born in Heaven: therefore do you (my Disciples) suffer them to come to me. Now of what force could this reason of admitting them to Christ be, if Christ had not meant that these very Infants did belong to the Kingdom of God? If we should once yield that Christ meant only that those which were like Infants (in innocency and humility) were Heirs of the Kingdom, then we must conceive that Christ had in his mind this shallow and senseless Argument, Grown men are Members of my Kingdom, therefore Let Infants come to me. What ridiculous reasoning would this be? and what an imputation of folly and childishness would this poor shift lay

lay upon the spotlesse and perfect wisdom of God ?

Let us keep then to the true and antient Interpretation of this Text, and all other parallel places, which urge the Interest of Infants in the Kingdom of God, as *Mat. 19. 13, 14.* and *Mark 10. 14.* [*of such is the Kingdom of God*] that is, of these and other such Infants; and therefore do you receive these and other Infants, and suffer my followers to bring their Infants to me.

The place in *Luke* answers the vain cavil of those that say they were not Infants, but big Lads or youths that were brought to Christ. For *Luke* saith they were Infants, *ἑσπέρην*, and these Infants he calls *παιδία*, *v. 16.* Little Children, which is the word used in all the other places, and *Luke* interprets it here of Infants; and they came not of themselves to Christ, but were carried, and Christ took them up in his arms (saith *Mark*) and the Apostles were offended for the bringing of Infants; and how could they have been offended at them any more than other Persons, if they had been men of understanding, and not Infants indeed ?

And that Infants were indeed Members of the Church, is further manifest from those Titles before mentioned : for (as I said) they are called Disciples, Christians, Saints, the blessed of the Lord, and what are these but Church-members ? For what is a Church but a combination of Disciples, Christians, and Saints, that are visibly and professedly such ? and shall not all the Church be baptised into one body ? or shall half the Church be baptised, and the other half be unbapti-

baptised when the Church is settled and in peace? who hath heard of such a thing? what a monstrous Church would this be!

Then we will conclude the first Argument thus; If Infants were accounted Disciples, and Christians, and Saints, and the blessed of the Lord, and Members of the Church of God, in the dayes of Christ and his Apostles; then they were baptised in those dayes. But they were accounted so in those daies, and consequently they were baptised in those dayes.

I will be more brief in most of the other Arguments.

Argument 2.

If Infants of Christians have right to the Promise or Covenant of Grace, then they have right to baptism, *Acts 2. 38, 39.* [*be baptised every one, &c. for the promise belongs to you, &c.*] The ground of the Apostles baptising any, is their part in the Promise: For baptism is a sign of the Promise, baptism shews the extent of the Covenant, and how far it reaches. Now how could baptism signifie to the Church the Grace of God to Infants, if it be denyed to Infants? If it do not shew the Grace of God to Infants, then it were too scanty and too narrow a sign, worse than Circumcision.

But Infants have right to the Promise and Covenant of Grace, *Ibid. v. 39.* [*for the Promise is to you and to your Children, &c.*] that is, the Promise of remission of sins spoken of *v. 38.* [*be baptised every one for the remission of sins*] q. d. be baptised you and your Children, for the Promise belongs to you and your Children; for this were
a weak

a weak reason to provoke them to baptism, to exclude their Children from baptism, and yet to say, Be you Men and Women baptised, for the Promise belongs to Infants: This were a strange reason; rather thus, Be baptised every one of you, you Parents and your Children also, you and your Infants also, for the promise of Grace and Remission belongs to you and your Infants also, it belongs to Parents and Children too; and thus the Argument will hold proportion with the exhortation, and the thing moved to will hold proportion to the motive which the Apostle useth whereby to perswade them, otherwise there will be a monstrous disproportion and uncomlineffe in the Argument, if we should suppose the Apostle to include Infants in the motive (*viz.* Gods promise) and to exclude them and shut them out of his exhortation, (*viz.* baptism) which is set down in very comprehensive Language, large enough to reach all their Children which they were wont to bring with them to the solemn Assemblies, [*be baptised every one of you,*] that is, you and your Children, for the promise is to you and to your Children, *καὶ τοῖς τέκνοις ὑμῶν*. The same Greek word which is here Put for Children, is used in Scripture for Infants or Children at Nurse, 1 Cor. 7. 14. 1 Thess. 2. 7. [*even as a Nurse cherisheth her Children.*] *καὶ ὡς τὴν τέκνην*. And that the place (in Acts 2.) is meant of such Children, even of Infants in their Infancy, appears Gen. 17. where the promise is made with Infants eight daies old, and the sign of the promise applied to them in their Infancy, Gen. 17. 7, 11, 12. and Heb. 11. 9. yea and God doth expressly

expressly renew this Covenant with Infants in Moses time, *Dent. 29. 10, 11, 12, 13, 14, 15.* [Stand this day before the Lord your God, your little ones, your wives, &c. that thou shouldst enter into Covenant with the Lord thy God, &c.] In a civil contract (saith Mr. Perkins) the Father and the Heir make but one Person, and he Covenants for himself and his posterity.

You see to whom the Covenant belongs, viz. to Men, to Women, to little ones, and to Strangers; that is, to the Gentiles by nature: So this Text in *Dent. 29.* is a very fit and full parallel to that place in *Acts 2. 39.* where is the same Catalogue of Heirs to this Covenant, viz. Parents and Children, and all that are a far off, that is, the Strangers or Gentiles, as it is expounded *Ephes. 2. 11, 12, 13.* [ye Gentiles were sometimes far off &c.] And indeed to cast all Infants out of Covenant with God, is to cast them all out of Heaven, and to expose them all to Perdition.

Argument 3.

To baptise Infants, is to receive them in Christs name: To receive them in Christs name is lawfull and necessary: Therefore to baptise them is lawfull and necessary.

1. To baptise them is to receive them in Christs name, *Mat. 28. 19.* [baptising them in the name of the Father, and of the Son.] and *1 Cor. 1. 13.*

2. To receive Infants in Christs name, is lawfull and necessary, *Luke 9. 47, 48.* compared with *Mark 9. 36, 37.*

Argument 4.

Infants may come to Christ, and coming to

baptism is a coming to Christ, and there is no other way for their coming to Christ, but what implyeth baptism. Therefore Infants may come to baptism.

1. Infants may come to Christ, and wo to those that dare forbid them against expresse commandment of Christ, *Mat. 19. 14.*

2. Coming to baptism is a coming to Christ, *John 3. 26.* [*the same baptiseth, and all men come to him,*] that is, they come to his baptism: Even (all men) a comprehensive expression, which doth not exclude Infants of baptised Parents, no more than when Christ is said to be the Saviour of all men, Infants are excluded from his Salvation, which is cruel to think. See further *Mat. 28. 19, 20* Here Christ promiseth to be with the Minister baptising, the Minister stands in Christs stead; therefore they that come to the Minister to be baptised, do come to Christ to be baptised.

3. There is no other way for the coming of Infants to Christ, but what implyeth baptism, and takes baptism along with it where baptism may be had. If Infants come to Christ at all, they must come either by faith, or regeneration, or baptism, and if by faith (in the seed thereof) or regeneration, then by baptism also; for all these should go together, where baptism may be had, *Mark 16. 15, 16. John 3. 5.* If they have faith, the Adversaries themselves will grant their baptism. And many solid Divines teach, that they have faith, *in semine*, in the seed, though not, *in messe*, in the harvest. *Beza* saith they have faith *δυναμει*, in power, though not *εργια*, in operation, and *Austin*, when *Pelagius* asked him where he placed Infants

Infants baptised, He answered, *in numero Creden-*
tium, in the number of Believers : and ye know,
 If a field be only sown with Wheat, though it
 be not grown up above ground, yet we com-
 monly say, 'Tis a field of Wheat. But all that
 I affirm at present is, that Infants cannot come to
 Christ any way than such a way as will certainly
 infer and yield their baptism. And surely, if they
 might come to Christ in the daies of his flesh,
 they may come to him also in the daies of his
 Spirit, &c. for he bears the same mind towards
 them now he is in heaven.

Argument 5.

To whom the Soul and substance, and greater
 part of baptism belongs, to them the ceremony
 and lesser part thereof belongs. This is the rea-
 son that Believers are baptised, because of their
 interest in Christ, who is the Soul of baptism,
Acts 10. 47.

What is the substance and better part of bap-
 tism but Christ, or Christs blood, Christs death,
 Christs blessing and favour? Christ is the sub-
 stance of all things, *Col. 3. 11.* [*Christ is all in all,*]
 He is the life, and marrow, and inside, and bet-
 ter part of baptism, *Rom. 6. 3, 4.*

But the soul and substance, & better part of bap-
 tism belongs to some Infants : for Christ belongs
 to them; Christs death and merits belong to
 them; He loves them, and dyed for them, and
 they are much in his favour; as appears by
 all his wonderfull respect to them, when he
 was here in this world in the daies of his flesh,
 which you may read in these places so often
 mentioned, *Mark 10. 13, 14, 15, 16. Luke 9.*
 48. and

48. and other places, especially the promise and covenant of grace before urged, *Gen. 17. & Acts 2.*

What heart can read in the Gospel how Christ himself took up Infants in his Arms, blessed them, said, the Kingdom of God belongs to them, commanding all that love him to receive them, chiding his Disciples for hard thoughts against them, and denouncing a curse against those that would not receive them; I say what heart can read these passages, and not melt and be moved at his love to them? Surely if Christ should do all these things to any Infants in this congregation before our eyes; we should soon be convinced, and say as the Jews said when Christ wept over *Lazarus*, Behold how he loved them!

You'll say, the Infants did not know what Christ did do to them. But yet Christ knew how to love them, and to bless them; and expected their Parents should teach them afterwards, as God saith of *Abraham*, I know him, that he will teach his children after him, &c.

Argument 6.

To baptise Households of Christians is lawfull and good: To baptise Infants is no more:

Therefore to baptise Infants of Christians is no more than what is lawfull and good.

When the Apostles baptised such as had Households belonging to them, they baptised their whole Households with them. When they baptised *Stephanus* they baptised his Household, *1 Cor. 1. 16.* So when they baptized *Lydia* and the Gaoler, they baptised their Households with

with them, *Acts* 16. 15. & v. 31, 32, 33, 34. by these and other Households recorded in Scripture, you may judge what was their common practice, and that many hundred Families more were baptised besides these; for not the tenth part is written of what was done in the daies of Christ and his Apostles, *John* 21. 2. For what reason can be given, why the Households of some Believers should be baptised, and the Households of other Believers denied baptism, when we know it was and is the certain Dutie of all Masters of Families to see, that their whole House be Christians and Servants of God, and especially their children, which may easily be offered up to God in infancy; as *Abraham*, and his children, and all the Jews, and their Infants were circumcised?

From these baptised Households. Note,

1. That we read of more baptised than are said to have professed faith before baptism. Neither the Household of *Stephanus*, nor any of *Lydia's* Household are said to have professed faith, but only *Lydia* her self. And 'twill be a very hard task to find any whole family professing faith before baptism. Though *Abraham* professed faith before circumcision; yet who will say that *Ishmael* and *Isaac* did so?

2. In these baptised families is fulfilled the prophecy of the Covenant of Grace, that in Christ all families should be blessed, *Gen.* 12. 3. compared with *Acts* 3. 25. Now what better measure can be found of the extent of the sign of the Covenant, than the Covenant it self? when the Scripture saith, Families shall be blessed.

fed in Christ, I hope our very Adversaries (in this controversie) will grant, that Infants are comprehended, and that all Infants shall not be damned that dy in their infancy. So when the Scripture saith, the Apostles baptised families, we should judge, they did it according to the Covenant of Grace; and consequently they denied not baptism to Infants. Even as when we read that *Abraham* or any Jew circumcised his Family, we are to conceive they did it according to the Covenant of Grace, and consequently to their Infants also, who were equally concerned in the Covenant with themselves.

3. Concerning the Gaolers family or Household, that I may prevent mistakes and objections, I will suggest three Things, *viz.*

1. That the word of the Lord was spoken to all his House, *v.* 32. and this may be done to Infants, *Deut.* 29. 1, 10, 11, 12.

2. That 'tis not said, that all his House rejoiced in God, but He in the singular number, *v.* 34. *ὁ ἡγαλλιάσατο πανοικὶ πιστευκῶς τῷ θεῷ.* The full English is this, * He rejoiced in his whole * *Vide* House, he believing in God. So that this saying makes nothing against Infants. *Mr. Horn.*

3. That 'tis expressly said, He and all his were baptised, *v.* 33. *αὐτὸς, καὶ ὁ αὐτοῦ πάντες, verbatim,* He and all of Him, that is, he and all his children, as *Rom.* 9. 6, 7. [they are not all Israel which are of Israel,] that is, Which are the seed of Israel, as 'tis explained, *v.* 7. the seed of Israel, both small and great.

Argument 7.

All Nations ought to be made Disciples by baptism;

baptism: Infants are a part of every Nation.

Therefore Infants ought to be made Disciples by baptism.

See the commission for baptising Nations *Mat. 28. 19.* Πορευθέντες ἐν μαθητεύσατε πάντα τὴν βασιλίαν οὐρανόθεν. The full *English* is this, Go ing therefore Disciple all Nations, baptising them; that is, as some modern Writers observe, Disciple them by baptising them, to note the way and manner of discipling. *Participles* are commonly used in Scripture, *Tit. 1. 11.* [*who subvert whole Houses, teaching things which they ought not, &c.*] that is, by teaching, &c. Teaching things which they ought not was the way by which they subverted. So here, Disciple Nations baptising them that is, by baptising them. Baptising is a discipling Act, a discipling way. 'Tis such an expression as that, *Luke 7. 29.* [*They justified God being baptised*] that is, by being baptised, that was the way wherein they justified God. So here, Disciple ye baptising, that is, by baptising, that was the way to make Disciples, as we read of Christ, *John 4. 1.* [*Jesus made and baptised Disciples,*] and *chapt. 3. 26.* [*He baptiseth, and all men come to him.*] 'Twas their being baptised that made the Pharisees note them for Disciples, not his teaching of them, or their hearing of him; for his greatest enemies came to hear him. And thus *John Baptist* made Disciples even by baptism, *Acts 19. 1, 2, 3.*

* *Discipling,*
mans
Action.

* Note by the way, that by discipling here in *Mat. 28.* is meant an Action of a man, an external action of a Minister: for Christ speaketh to men.

men, when he bids them make Disciples. 'Tis a Ministers Action, an outward Action, and meant of visible outward Disciples; to make them Disciples in heart, grace is required, and that's the work of God, they shall be all taught of God. But when Christ sayes to men, Disciple ye; the meaning is, make them visible Disciples, Gather them into the Church; and this is done by baptism, which I have proved to be an initiating Ordinance; and you know the old phrase for baptism was Christening, and the name given at baptism is called the Christen-name, or Christian name; which shews, that baptism in time of old hath been reckoned for discipling or Christianing of people.

This exposition takes off all cavils of the Adversarie against this Argument, as if all should be first taught, &c.

Moreover, Christ gave this commission to the eleven Apostles, who were most of them Jews, and acquainted with the doctrine of circumcision, and the privileges of Infants by vertue of the covenant of grace; and they could as easily understand Infants to be comprehended in this saying (Mat. 28. 19, 20.) as easily (I say) as if it had been said to them, Disciple ye Nations, circumcising them. If it had been so said, every one could have gathered it to have been meant not only of Parents, but their Infants also. And though it be said, Go ye, &c. baptizing them, the case is all one to them that were thorowly acquainted with the privileges of Infants before, and had seen all the love that Christ had shewed to Infants in their sight, upon occa-

sion of their murmuring against those that brought them to him.

Note further, that when I say Nations are to be made Disciples by baptism, I do not mean that Heathen Nations, and all Infants are to be forced to baptism promiscuously without any Doctrin of baptism first preached; but they ought to be first taught the doctrine of Christ and of his baptism, and then upon the submission of Parents to baptism, upon perswasion and conviction fore-going, then they ought to bring their Infants to baptism, and their whole Household; As *Abraham* after he was taught the doctrine of circumcision, caused his whole Family to be circumcised.

Argument 8.

Infants of Believers were circumcised under the Law: therefore they are to be baptised under the Gospel.

Grounds of this Argument.

1. Baptism is placed in the room of circumcision; as I have before proved.

2. As circumcision was a sign of the covenant made with Infants, so baptism is a sign thereof. This is also before proved. Infants had once right to the covenant, who took it from them?

3. The subject of baptism is larger than the subject of circumcision, and more are to be baptised, than were to be circumcised, As the female sex, and all Nations; then baptism is large enough for Infants also.

4. All the privileges of the Jews were conferred upon the Gentiles by the Gospel, *Rom. 11. 11, 12. Acts 15. 9.* Hence the New Testament

ment is called a better Testament, with better promises, *Heb. 7. 22. chapt. 8. 6.*

And 'twas a privilege to the Jews to have right to the sign of grace in Infancy, *Romans 3. 1, 2.*

5. Otherwise Infants would be losers by the coming of Christ, and be put in a worse condition than the Jewish Infants were; and Grace would be larger under the Law than under the Gospel.

Is it likely that *Moses* should be better to Infants than Christ? Is Judaism a better state for them than Christianity? doth this sound like Gospel or glad tydings to the world? Is Christianity better for Parents, and worse for children? This were a wound, and blot, and dishonour to the Gospel; and enough to harden the heart of a Jew against Christ for ever.

I might easily enlarge here : but I have said enough of this Question; and have plainly proved, That Infants of Christians must be baptised.

Quest. 6. Whether baptising ought to be by Dipping or Sprinkling? which is the better way, Dipping or Sprinkling?

Ans. To this Question I have two things to say, for resolution of it. Two *Theses*.

1. That the quantity of water in baptism is not limited by the Scripture.
2. That Sprinkling is better than Dipping.

Theses 1.

That the quantity of water in baptism is not limited by the Scripture; but is left to the discretion of the Baptiser.

Proofs.

1. The word (*βαπτίζω*) which is put for baptizing, signifies Sprinkling, as well as Dipping; sometimes 'tis put for dipping, and sometimes 'tis put for sprinkling, as *Pareus*, *Ravanel*, and many learned men observe. It was the opinion of the old Protestant Church of *England*, that it might be done lawfully by sprinkling; and so they direct in the old Chatechism. So the late learned Assembly in their Directory, bid us baptize children by sprinkling: and I suppose they knew the English of the Greek word *βαπτίζω*.

But to satisfy your consciences by divine authority; I will shew you a place of Scripture, where sprinkling is called baptism; and where the Holy Ghost useth the word (*βάπτισμα* baptism) for sprinkling. See *Heb. 9. 10.* compared with *v. 13, 19, 20, 21.* [*which stood only in meats and drinks, and divers washings,*] washings in the Greek 'tis *βάπτισμοι*: baptisimes: [*divers baptisims.*] Now by these divers washings or baptisimes, the Apostle meant sprinkling; not dipping, but sprinklings, as he interprets himself afterwards, *v. 13.* [*sprinkling the unclean,*] and *v. 19, 20, 21.* [*Moses sprinkled both the Book and all the People. He sprinkled with blood both the Tabernacle and all the Vessels of the Ministry.*]

This shews plainly, that in the Dictionary of the Holy Ghost, and the Holy Scripture, this Greek word *βάπτισμα* hath a comprehensive signification, and signifies, divers kinds of washings, and sprinkling by name.

2. The Greek word for baptism is used in Scripture for such Actions as explode and denote
Dipping

Dipping: 'Tis used for such a washing as cannot reasonably stand with dipping the whole body in water, Mark 7. 4, 8. [*when they come from the Market, except they baptise they eat not*] or [*except they wash they eat not,*] ἐὰν οὐκ βαπτίσωσιν, and again, [*we hold the tradition of men, as the washing of Pots and Cups,*] βαπτισμὸν, the baptism of Pots and Cups, Luke 11. 38. [*He had not first washed before dinner,*] ἡ πρῶτον ἐβαπτίσθη, would they (in scarcity of water) dip their whole bodies so frequently, or dip all things which they washed? soul so much water for a Pot or Cup? which is clearly refused by us that have plenty of water.

3. The Scripture sayes nothing of dipping in baptism: 'Tis true, the Scripture speaks of some baptised either in or at a River; but it speaks of others baptised, and no river mentioned. Yea they were in an house when they were commanded to submit to baptism, Acts 10. 22. to the end of the chapter; So, the Gaoler and his Family, Acts 16. 32, 33.

Yea, 'tis not revealed that those who were baptised either in or at rivers, were there dipped: but (for ought that the Scripture saith) they might be sprinkled. For the going unto or into a river was not baptism. 'Tis said of Philip and the Eunuch, Acts 8. 38. [*They went down both into the water.*] Then 'tis added, [*and he baptised him.*] The baptising is made a distinct action, from the going down into the water: both went down, but both were not baptised. As Philips going down unto the water doth not prove that he dipped himself in the river: so

neither doth the Eunuch's going down with Philip, prove that he was dipped. The Greek is *ἵδωσιν*, unto the water: so they might go down to the water side only, stand dry-shod, and the one baptise or sprinkle the other in the forehead, as we do Infants.

Ob. John baptised in *Ænon*, because there was much water, *John* 3. 23. what need of much water, if they did only sprinkle?

Sol. 1. [*much water*] that is, much in comparison to the barren places of the wilderness where John had been baptising before: In those Countries a man might go many miles, without a Spring of water: so as a little water was counted much in those places.

2. 'Tis not expressed how much? nor is it said, How deep *Ænon* was? 'Tis not said, the river *Ænon*, nor deep *Ænon*: much lesse is it said, John dipped in *Ænon*. Geographers and Travellers tell us, that *Ænon* water is a little Brook, that one may stride over, scarce Knee-deep, not capable of dipping. Others say, that *Ænon* is a Town; and if so, John baptised in a Town, *Vide Annot. upon John* 3. *Casaub. exerc.* Which shews, there goes a report of *Ænon*, which the Scriptures doth not contradict; and therefore the quantity of its water is not revealed. And if there were never so much water in *Ænon*, yet it doth not follow, that they that were baptised there, were dipped; for they might be sprinkled in a sea of water; John might stand by a Sea-side, and sprinkle, if he would.

3. There was need of much water (in *John's* time) to sprinkle with: for he baptised great mul-

* *Vide*
Mr. Crag's
Sermon.

multitudes, Luke 3. 21. Luke 7. 29. Mat. 21. 25 26.

The very sprinkling of so many in a Bason or Font, would have been either troublesome or unwholsome.

4. In the Greek, 'tis ὕδατα πολλὰ, many waters, as Rev. 1. 15. many waters: which shews, they were convenient for Johns purpose, to baptise in several places: so that all the people needed not be forced to one place for baptism: but it was such a spreading water, divided into so many branches, that there was for every several Village a several water. And this was a considerable conveniency to engage Johns staying there, without any eye at all to dipping.

Thefis 2.

2. Sprinkling is better and more convenient than dipping, in the matter of baptism, especially in our Climate and Country.

Grounds.

1. Sprinkling is as significant as dipping. For as a little bit of bread in the Lords Supper is as sufficient a sign of Christ as a whole loaf: So a little water in baptism is as sufficient a sign of Christs blood as a whole Sea or River to be dipt in. Hence Christs blood which is signified by baptism is called the blood of sprinkling. Heb. 12. 24. 1 Pet. 1. 2. Hence also Christ is said to sprinkle many Nations, Isay 52. 15. and hence in the Covenant of grace (which baptism signs and seals) the Lord is said to sprinkle clean water upon his people, Ezek. 36. 25.

Immersio non est de necessitate baptismi, quum non in ea posita sit mysteriū huius visus & casus ubi upon Mat. 3.

Ob. But 'tis said, we are buried with him by baptism into death, Rom. 6. 4. and dipping

H h 4

more

more resembles a burial than sprinkling.

Sol. 1. We must not presse the resemblance too far: For if our abiding under water in our baptism must answer Christs burial in exact and absolute representation in every point, then as Christ lay three daies and three nights in the grave, so we must lye three daies and three nights under the water: which if practised will quickly put the dispute to an end. But the scope of the place is to shew, that one end of our baptism is to seal our Communion with Christ in his death, baptism being a sign of Christs blood, and consequently of his death and burial, which should mind us of our death to sin, &c.

2. Sprinkling better resembles burial than dipping can. For in burial the dead body is not dipped and plunged in the earth; but the dust and earth is rather powred upon it, as water is powred upon the face by sprinkling in baptism. But doth not the Lords Supper also signifie Christs death as well as baptism? yet a dispute about the quantity of the bread and wine would be thought ridiculous.

Thus I have shewed sprinkling to be sufficiently significant.

2. Sprinkling comes nearer to Scripture-expression in the point of baptising, than dipping doth. For we have a Type of baptism in Scripture, viz. the passing of the children of Israel under the Pillar of Cloud, and through the red Sea, 1 Cor. 10. 2. indeed the *Ægyptians* were dipt in the water like a Stone, they sank like Lead; but the *Israelites* did but touch the wa-

ter with their feet ; and the *Israelites* were not dipt in the cloud, only they might be sprinkled with some drops of dew that fell from it, as our Infants are sprinkled in baptism with drops of water ; yet the Text saith, They were all baptised unto *Moses* in the cloud, and in the Sea. And the Thing signified by baptism is expressly call'd a sprinkling of Nations, a sprinkling of clean water, the blood of sprinkling, as is before noted ; and I suppose 'tis no where called dipping in the Scripture ; Therefore I say sprinkling comes nearer to Scripture-expression than dipping doth. Yet (as I noted) we must not presse Types and Metaphors too far, lest at last we bring baptism to be a swimming above water : for baptism is likened to *Noahs* Ark also, as well as to Christs burial, and is called a figure like to that Ark, 1 Pet. 3. 20, 21. what work might a wild fancy make of this Text, if it should strain this figure too far, and go about to make baptism to resemble *Noahs* Ark in every point ! As some have gone about to make baptism to resemble circumcision in every point, because we say it succeeds it, and resembles it in many considerable circumstances, though not in all. I will adde one more ground.

3. To dip the Person baptised is either dangerous, or uncomly, or both ; dangerous, because of the coldness of our climate, and the tenderness of our Infants ; uncomly, for if we should dip men and woman as our Adversaries do, and would have us to do, we must either dip them in their clothes, or naked. If in their clothes (as I think they do) this is to baptise clothes,

clothes, rather than men; for the clothes have the water first, and it sinks thorow, and comes to the body at the second hand, and to baptise clothes, is thought to be no better than baptising of Bells. But if we dip them naked, how uncommonly would it be to see naked men and women unstripped and undressed in the face of a Congregation? I should be loth to practise such a custom in the name of the Blessed Trinity. I conclude then, that sprinkling of the face is far better than dipping of the whole body under water. Allude *John* 13. 8, 9, 10.

Having cleared the Doctrine of baptisms, let me hasten to the Application, and be as brief as I may in it.

Use 1.

Admonition. This may teach us to beware of erring in the Doctrine of baptism, *James* 1. 16. [*do not erre,*] 2 *Pet.* 3. 17. [*beware lest ye also be led away, &c.*]

There are three great errors of the times against the Doctrine of baptism.

1. Against the perpetuity of the baptism of water; which error is confuted in the 2d. Question.

2. Against the ordinary necessity of it; and this error is overthrown in the 3d. Question.

3. Against the subject of it; many deny the right of Infants to it; and this error is crushed in the 5th. Question.

Therefore beware of them all three, and at present I will give you a special Caveat against the last, *viz.* denial of Infant-baptism, because it rageth more in *England* than the other. Consider,

der, 'tis an error in the subject of a Fundamental, and such error is dangerous.

The *Jews* error concerning Christ, was in the subject of the Mediator-ship. They acknowledged a Messiah or Mediator, but they erred in the subject or person, they knew not which was He, *Luke 23. 35.* This error in the subject was their ruine.

The *Turks* acknowledge a God, a Deity; but they erre in the subject of the Godhead, they worship *Mahomet*, they know not who is the true God. As the *Athenians*, *Acts 17. 23.* This is the ruine of thousands.

The *Arrians* acknowledge a Saviour, but they erre in the subject, yea in a part only of the subject of this office; for they confesse Christs Humane Nature, but deny his Divine Nature, they deny the half of the Person.

The Deniers of the Ministry say, They own a Ministry: but they deny the Ministry: they erre in the subject of the office: for when the Question is who are to be Ministers, they say, Those that have inward motions to Preach, &c. but we say, more truly, Those that have inward motions, and an outward calling both together, or both in one Person.

Even so, when the Question is, who are to be baptised in the Nations of the world? Those that deny Infant-baptism, say, Grown persons only, that can professe their Faith. We say, and that more truly, Both Grown persons and their Infants.

Thus you see this error is in the subject of a Fundamental Doctrine.

Yea

Yea 'tis much to be feared, that some of those which deny Infant-baptism, do in the sight of God, and of their own Consciences, deny all baptism of water.

For the practice and works of many do deny it, though their tongues confesse it : for what baptism are they themselves baptised with, but Infant-baptism ? yet many deniers hereof have received no other baptism upon their own bodies, but what they had in Infancy, and what they bar their Children from. And for those that are re-baptised, I will put a case to them. Suppose a Jew in *Moses* time should have denied Infant-circumcision, and should have pleaded as some do. We do not deny all Circumcision, only we differ from other Jews about the time of Circumcising : How would this have been taken ? should not that Soul have been cut off from Gods people ? The case is the same in baptism. Is it not much like the error of the wild *Arabians*, who would not be circumcised till thirteen years of age, after the example of *Ishmael*, *Abrahams* Son, who was Circumcised at that age.

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But that I may shew you more distinctly the danger of this error, I will propose several weighty Aggravations. The Persons that hold this error, are not all guilty, but the error itself is guilty of them.

Aggravation 1.

It both adds to, and detracts from the word of God, and is therefore dangerous, *Rev.* 22. 18, 19. Denial of Infant baptism is guilty of this double crime. 1. It detracts from the sense and meaning of Scripture. For 'tis the sense and meaning

meaning of Scripture, that Infants ought to be baptised, as is before proved; but this sense of Scripture is denied, and this error goes about to maintain that no Infants should be baptised. 2. It adds to the Letter and Phrase of Scripture, and the sense also, in imposing upon the Consciences of men several corrupt Principles, as the word of God, such as these which follow, *viz.* That all that are baptised must first believe, must first profess Faith and Repentance, must be first taught: That Infants cannot be discipled, that the Apostles baptised no Households that had Infants in it, that Infants of Christians are unholy. All these are not written, mere Traditions, Additions to Scripture.

Aggravation 2.

It is a greater error than denial of Infant-circumcision was, in time of old. See what a dangerous error that was, *Gen. 17. 14.* [*that Soul shall be cut off, &c.*] that is, either the Parent that neglects circumcising his Child shall be cut off, as *Moses* was in danger, *Exod. 4.* or else, God will cut off the Child in wrath against the Parents; not in wrath (but in mercy) to the Child.

Now Infant-baptism is greater than Infant-circumcision, by how much the Gospel is greater than the Law, and the despising thereof more dangerous, *Heb. 10. 28, 29.*

Obj. But Infant-circumcision was more plainly revealed, than is Infant-baptism.

Sol. That's no excuse at all, for the greatest truths are more darkly revealed, as is before shewed. 'Twas more plainly revealed to the Jews, who should be circumcised, than it was, who

who should be the Messiah. Yet they received the lesser truth, because more plainly revealed, and refusing the greater, because more darkly revealed, utterly perished in their error.

Aggravation 3.

It leaneth upon a damnable error, it cannot stand without a wretched error that raises the foundation of some fundamental Truths, viz. denial of Scripture consequence, Scripture sense, derivative Scripture. As if nothing must be believed but what is fully expressed (*in terminis*) in so many words. But this error would destroy the Doctrine of the souls immortality, the Christian Sabbath, the Godhead of the Holy Ghost, the English Bible, (for where's the Text that saith expressly, let the Bible be Englished?) and other considerable Truths before mentioned. These all have Scripture consequence for their foundation, as well as Infant-baptism, and this is a sure foundation. Even the very same that St. Paul built that great Doctrine upon, That Jesus is the Christ, *Acts* 17. 1, 2, 3.

You see it hath damnable error at the root, and will you lean upon it, trust to it? God forbid!

Aggravation 4.

It is a comprehensive error, an error full of errors, a womb of errors. When did you read of any error that went alone, without erring-companions? They that denied the resurrection, denied other truths in denying that, *1 Cor.* 15. 13, 14, 15. what props or supporters can an error have, but its like, its other errors? I am sure, denial of Infants baptism hath many errors

in it. I will give you a list of its errors.

1. Denial of Scripture-consequence.
2. An exclusion of our children out of the covenant of Grace: for to deny them the sign, is to deny them the covenant, *Gen. 17. 14.*

3. A magnifying of circumcision above baptism, that is, the Law above the Gospel; as if more grace and favour were offer'd to Infants in circumcision, than in baptism.

4. Rejection of the Ministers of Infant-baptism: for when men forsake any truth, Satan tempts them to forsake the Ministers and Preachers of that truth, *1 Cor. 15. 15.* [*yea, and we are found false witnesses of God, &c.*]

5. A forsaking of those Church-assemblies that own and receive Infant-baptism. This many are guilty of, though (blessed be God) all are not; For I will distinguish between the error, and some of the Persons that hold it, who are not justly chargeable with all these evil-consequences of this error. Yet others that hold this opinion are more deeply drenched and drunk with error. You have heard of those cruel Anabaptists in *Munster* in *Germany*; who at last came to that pass, that they proclaimed all that would not be rebaptised to be wicked, and fit to be destroyed; and falling upon them with Swords, they cryed out, Hie ye hence ye wicked: repent and be baptised again, or ye shall be destroyed; and so forced them by blood and violence from their Society, as men unworthy to company with such Saints, or Devils.

6. Rebaptization. That is, baptism upon baptism,

tism, or baptism fighting against baptism. As if there were two baptisms of water, or as if there were two covenants of grace, or two Christs, two Trinities, two Gods, or two names to be baptised in. In a word, Re-baptizing is (at least) an error: for 'tis superstition, not a syllable of it either expressed or implied in the Scripture; not to speak of the many absurdities that attend it; for if one should be twice baptised, why not thrice, four times, ten, twenty, an hundred times, and so *in infinitum*? &c.

You see 'tis a vast comprehensive error, beware of it.

Aggravation 5.

It is an open door to multitudes, and swarms of errors. *Balthasar*, one of the first Authors of it, set it up with a lye, and fathered it upon *Luther* (which ingaged *Luther* to write against him) in the year 1527. But we read of one *Nicholas Sterkins* before *Balthasar*, viz. in the year 1521.

The *Transilvanian* Ministers set forth two Books, one against the Trinity; the other against the Incarnation of Christ: and at the end of both these cursed books they added their thirty five Arguments against baptising Infants, in the year 1567.

And you have heard no doubt of the dream and blasphemies of *Munster-Anabaptists* in the year 1533. And I could wish it had been a childless error in England. Do not all Blasphemers among us agree in denying Infant-baptism, what ever else they differ in? yea do not

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men commonly begin with this error, and so proceed, and wax worse and worse; though God hath hitherto wonderfully preserved some from this Chaos or Gulph of Apostacy? 2 Tim.

3. 13.

Is it not become a common note of Seducers among us, to slight the Sacraments? not a word for baptism or the Lords Supper in all their preaching and Sermons: when the Apostles and Master-builders laid it in the Foundation? as I have said and proved. This is the scout, and forlorn hope to the black Regiment of errors comming after: This is the door, that opens to Strangers and false Principles, for (as I said) it denyes all Scripture-consequence, the root of most errors of our times. O take heed of entring in at this door, this Labyrinth of error, this gate of death,

Aggravation 6.

It is the Prince of Divisions: a Captain and Leader of Sore breaches: whereever this error comes, it rends, divides, and breaks in pieces the Church. It murdered *Germany* with divisions; and it threatens to destroy *England* with like divisions. This *Achan* troubles our Host; this *Jonah* hath raised all our storms. A Kingdom divided cannot stand. *England*, thou art undone by breaches: This error hath wrought thy ruine, and hath added to all thy sins; this Scismatical error, this heart-dividing, yea this Church-dividing error; This Prince of divisions; all errors divide, but this more than other; Heresies and Blasphemies divide the Godly and the wicked, but this error dividesthe

Godly and the Godly: for many well-meaning Souls see not the depths of Satan, and erre in zeal. Yet note what the Apostle speaks, *Rom. 16. 17, 18.* [*mark them which cause divisions, and offences, and avoid them.*]

Aggravation 7.

It is a consequential denial of Christ; for it denyes Infants to be his Disciples, or to belong to him; and mark what high and vehement expressions Christ useth in this case, *Luke 9. 47, 48.* compared with *Mark 9. 36, 37.* [*whoever shall receive one of such children in my name, receiveth me, &c.*] doth it not follow, that whosoever denyeth to receive little children in his name, denyeth Christ? Let these high sayings of Christ sink down into your hearts.

Aggravation 8.

It is an error against much light, and many means of Conviction. How many Books are written against it? How many Ministers (faithfull and Godly Ministers) have preached against it, disputed against it, laboured against it night and day? Here is no plea for ignorance. 'Tis an error against clear Gospel-light, *John 3. 19.* 'Tis not to be compared with those errors of the faithfull, that were never powerfully rebuked in them; Such as *David* mentions, *Psal. 19. 12.* but rather like *Balaams* error, for which he was rebuked extraordinarily, *2 Peter 2. 15, 16.*

You know Christs Disciples, *Peter*, and others forsook their errors when they were pressed from them; and so I hope some humble Souls will, when they hear reasons against it, *Phil.*

15. [if you be otherwise minded, God shall reveal even this unto you.] Only do not shut your eyes against the light; but pray, that you may be guided into all truth, and God will shew you this secret. Pray with David, Psalm 119. 18, 80, 133 [Open thou mine eyes; Let my heart be sound in thy Statutes; Order my steps in thy word, and let not any Iniquity have dominion over me.]

Famous Luther professeth, that when He began first to write against the Pope, many fancies were put into his head, plausible to Flesh and blood, but without Scripture-ground; which made him daily to pray, *Domine in verbo, Domine in verbo*: Lord teach me in thy word, Lord teach me in thy word!

Here I might have acquainted you with the dangerous nature of error in general, and have shewn you, that where Profaness hath slain its thousands, Error hath slain its ten thousands in the Church; and I might have urged these places, *Psa. 125. 5. Heb. 3. 10, 11 2 Pet. 3. 16, 17.* But I am willing to be excused of this travel at present, and to pass to another use.

Use 2.

Exhortation. Sith baptism is indeed a Fundamental principle, Let me perswade you to do your duty to it.

Duty 1.

Honour baptism: God hath set it in high place, hath numbered it among the weightier matters of the Gospel. Do not you put it under your feet, as a vile thing; but see that you justify God; give glory to the God of baptism, and reverence this blessed Ordinance for the

Authors sake, which you find subscribed to, by the blessed Trinity, *Mat. 28. 19.* 'Tis greater than that sanctuary, *Levit. 19. 30.* [*ye shall reverence my sanctuary.*] much more my baptism.

Is this reverence to baptism, to turn your backs upon it every Sabbath day that 'tis solemnly administred? Can you expect that God should take this well at your hands? *Hos. 8. 12.* [*I have written to him the Great things of my Law, but they were counted a strange thing.*] Believe it, If the word that Christ hath spoken shall judge us in that great Assize, we shall hear further of that convincing Question, *Mat. 21. 25* [*The baptism of John whence was it? from Heaven, or of men?*] if from Heaven, why did ye not then believe it? why not honour it as a Plant of Heaven? had it been some stinking Weed of Hell, it could not be more slighted, than some have slighted it.

Duty 2.

Improve and practice the Doctrine of baptism: Improve this sign of the Covenant, this seal of Righteousnesse, this effectual Instrument of Grace, this bond of Obedience, and renew your Covenant with God every baptism-day. Since you know your Masters will, see that you do it, submit your selves with your Children and Households to baptism. Let *Isaac* be circumcised in his Infancy, *Gen. 21. 4.* Let all your Children be baptised: Do not suffer an unbaptised Person, an unbaptised Child in your Houses: Why should not your Households be all baptised, as well as the *Jaylors* Household, and the Household of *Stephanus*? and hundreds of other families

not recorded in Scripture; by the word (house) the Scripture doth ordinarily mean Men, Women and Children, great and small, 1 *Tim.* 5. 8. who will exclude Infants out of this Text, because they are not named? *Psal.* 115. 12, 13, 14, 15. [*The Lord will blesse the house of Israel, and the house of Aaron, small and great, ye and your Children.*] Do not you unblesse your Infants whom God hath blessed, and do not slight this baptism of water, lest in so doing, you reject the Counsel of God against your selves. Never forget that convincing Text *Luke* 7. 29, 30.

Duty 3.

Stand to baptism: cleave to it all your daies, plead for it, and contend for it, and love it to the death Till I dye (said *Job*) I will not deny my integrity. Till I dye (say you) I will not deny nor renounce my baptism, I will not renounce Gods Ordinance: but whiles I have a heart to think for it, a tongue to speak for it, and a God to enable me, I will both think and speak well of it: I will not endure to hear it spoken against and be silent. O be valiant for this Truth, this Fundamental Truth, and contend for it, *Jude* 3. Contend earnestly: It hath many Enemies in the world, Satan hath Mustered up all his Armies, all his Forces against it, and you know a friend in need, is a friend indeed; a time will come when baptism shall have no need of friends to speak for it: stand to it now in this hour of temptation, if ever you'll discharge a good Conscience: you are to wrestle with Powers and Principalities for it, hold it fast now, and never let it go, but be earnest in this Quarrel, and you'll have

have the day at last, you shall be more than Conquerors. Then

1. Contend for the perpetuity of baptism, against those that say baptism is ceased, and pretend to the baptism of the Holy Ghost, to throw off baptism of water. Contend for its continuance out of *Mat.* 28. 19, 20. and *Acts* 10. 47. 48.

2. Contend for the ordinary necessity of baptism, against those that say 'tis needlesse, Out of *Luke* 7. 29, 30. *Mat.* 3. 14, 15. *Mark* 16. 16. *Acts* 22. 16.

3. Contend for the subject of baptism, against those that say Infants have no right to it. Plead for Infant-baptism, plead for those that cannot plead for themselves, Out of these Scriptures, *Mat.* 19. 14. compared with *John* 3. 26. *Acts* 2. 38, 39. compared with *Gen.* 17. 7, 10, 12. *John* 4. 1. compared with *Acts* 15. 1, and 10. 1 *Cor.* 1. 16. compared with *Gen.* 12. 3. 1 *Cor.* 7. 14. compared with 1 *Cor.* 12. 13. The one place saith the Churches are holy or Saints; and the other place proves that all the Saints at *Corinth* were baptised.

Compare *Luke* 9. 47, 48. and *Mark* 9. 36, 37 with *Mat.* 28. 19. The one place proves that the name of Christ is put upon us in baptism, and the other two declare, that the name of Christ must be put upon Infants.

But I will not repeat more of what I have said in defence of Infant-baptism. One duty more

Duty 4.

Propagate the Doctrine of baptism: Advise it to the utmost of your ability: Teach it your Children after you: Catechise them in this

ciple of Religion : Teach them to keep the way of God, as *Abraham, Joshua, and Cornelius*, Deut. 6. 7. Ephes. 6. 4. [bring them up in the nurture and admonition of the Lord.]

When God had bid *Abraham* circumcise his seed at eight daies old, God knew that *Isaac* could not understand the meaning of it, yet he would have it done, and why. He knew, *Abraham* will teach him to know it afterwards, Gen. 18. 19. [I know him, he will command his Children and his household after him, and they shall keep the way of the Lord, &c.] and God knows that good Christians also will teach their Children after baptism, what they know not before baptism; according to that saying of Christ to his Disciples, when he washed their feet, *John* 13. 7 [what I do thou knowest not now, but thou shalt know hereafter.]

Quest. Whether may a man dye in this error against Infant-baptism (or any other considerable error) and be saved?

Ans. 1. All those servants of God, whose errors are recorded in Scripture, lest their errors when they were pressed and dehorted from them. The case of all Christs Disciples, who were ignorant of Christs Death and Resurrection, yet afterward Preached the Resurrection and Death of Christ.

2. 'Tis not reveiled how far a man may erre, and be saved. I suppose 'tis purposely hid, that men should not presume in error. There are two places of Scripture which (of all other) come nearest to this Question, yet do not absolutely determine it, 1 Cor. 3. 12, 13, 14, 15. Phil. 3. 15.

Yet these places speak not of willfull error: nor do they express, whether the persons they speak of shall retract their error in this life, or the life to come?

3. I suppose we must determine this Question according to the state of the Person erring: If he erre of mere weakness and ignorance, he may be saved; but if, of wilfullness, he cannot be saved, compare *Psal.* 19. 12. with *Mat.* 18. 8, 9. And 'tis certain, a man may be in the state of Grace, and yet in great error, *Rom.* 14. 1, 4. the case of Christs Disciples, who erred about the death, resurrection, and divine nature of Christ, as I shewed in my discourse of the General nature of Fundamentals.

Yea a man that hath less error may be graceless; and the man that hath more error may be gracious, as I formerly shewed in the case of *Judas* and *Apollos*. *Judas* knew more than *Apollos*; yet *Apollos* had more Grace than *Judas*: though he knew the baptism of *John* only, not that of Christ, *Act.* 18.

We conclude then, that if a man have an upright heart, and erre of mere ignorance, would repent of his error, if he were convinc'd of it; that mans error cannot damn him. Yet 'tis not reveiled how far a gracious man may erre, and how long he may continue in it; lest men should presume in error. But this is certain, the best have some errors in this life, *1 Cor.* 13. 9, 12. and this is certain, that the day of judgement shall be a day of revelation of those things which was never known before, *Rom.* 2. 5. [the day of wrath and revelation of the righteous judgement of God,] *1 Cor.* 13.

And the more charitable any man is, the better he is, Mat. 7. 1, 2. 1 Cor. 13. 7. [*Charity loveth all things.*]

Yet we must distinguish betwixt an erroneous Person and his error; we owe no charity to the error, but only to the Person. We may condemn the Error to Hell, and give up the Person to Heaven, as the Apostle 1 Cor. 3. 11, 12, 13, 14, 15. Here he gives a mans error, and his works to the fire; but the Person and the Man himself to Heaven. The Work shall be burnt; but the Man shall be saved.

Thus, of the Doctrin of Baptisms.

The tenth Principle.

[*And of laying on of Hands.*]

Doctr. The Office of the Gospel-Ministry is a Fundamental Principle of Christian Religion, Rom. 11. 13. [*I magnifie mine Office.*]

For the proof hereof, compare three places of Scripture, viz. 1 Cor. 3. 11. with Luke 10. 16. & John 13. 20. The first place layes down Christ as the Foundation; and the next shews, that Christ having sent out twelve Ministers, assures them, that to receive them as Ministers, is to receive him and his Father; and to despise them, is to despise him and his Father; and the third place makes it plain, that what Christ hath spoken of those twelve Ministers is extended to all other Ministers, whom he should send after them. [*He that receiveth whomsoever I shall send,* (for so it is in the Greek reading) *receiveth me,* and

and him that sent me.] These are high sayings, and do magnifie the Office of the Ministry, as one of the weightier matters of Christianity. The reason is, because this Office placeth a man in the very room of God, and of Christ, 2 Cor. 5. 20. [*Ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead, &c.*]

Now because I have promised to prove this Office to be indeed a Fundamental Article of Religion, I will come to particular Grounds for it.

Grounds.

1. Because Christ and his Apostles, and John the Baptist (who were all Master-builders of of the House of God) began to build with this Principle. They magnifie this Office of the Ministry, as a means of Advancing Christian Religion, and of founding the Church; they all plead they were Ministers of God, distinct by Office from other men that were never imployed in this Ministry; yea they wrought Miracles to make men believe, that they were men in Office, entrusted by God with the work of the Ministry, and that their work did not belong to every one.

John tells us, he was sent to baptise; did not run before he was sent, John 1. 6, 33. ch. 3. 28. [*I said I am sent, &c.*]

Our Saviour pleaded his Ministerial Office: his Office to preach, Luke 4. 18. [*sent me to preach the Gospel,*] and v. 3. [*therefore am I sent,*] John 7. 16. 28, 29. [*I am not come of my self, He hath sent me.*]

The Apostles in the front of every Epistle plead

plead their Call and Commission to be preachers of the Gospel. The first thing they teach is, that they were called to the Office, *Rom. 1. 1.* [*called to be an Apostle, separated unto the Gospel, &c.*] So to the same purpose, *1 Cor. 1. 1.* with *chapt. 4. 1. 1 Pet. 1. 1. 2 Pet. 1. 1. 2 John 1. 3 John 1.*

And *Nicodemus* looks upon this as the design of Miracles to prove the worker of them to be a Teacher come from God; a man in Office, *John 3. 2.* and would God work Miracles to settle in the mind of men a right apprehension of this Office, if it were not a matter of very great moment?

2. Because it is a comprehensive Doctrine: a vast and large truth, hath many great Mysteries in the womb thereof, as, The doctrine of Reconciliation: for what doth God send his Embassadors for, but for peace and good will towards men? *2 Cor. 5. 18, 19.* The doctrine of Conversion: for Ministers are sent to turn the hearts of men to God, *Act. 26. 17, 18* The doctrine of Knowledge, Faith and Perseverance: for what is the Ministry for, but to promote these Graces in the Souls of men? *Eph. 4. 11, 12, 13, 14.* The doctrine of the Sacraments: for what are Sacraments without Stewards of God to administer them, *1 Cor. 4. 1.* [*Ministers of Christ, Stewards of the Mysteries of God*] The doctrine of Church-government, and Spiritual rule: for how can Church-government be without Church-Officers? *Heb. 13. 17. 1 Thes. 5. 12.* The doctrine of Church-order: for there will be nothing but confusion in that Church, where there

there is no Minister, *Titus* 1. 5. *1 Cor.* 11. 34.

3. Because it is strictly urged: The receiving of this Doctrine and Office is enjoyned upon life and death; Temporal and Eternal punishments belong to the despisers of it, as may be easily collected out of these Scriptures, *Numb.* 16. 31, &c. compared with, *Jude* 11. *Mat.* 10. 14, 15. *Luke* 10. 16. *2 Chron.* 36. 15, 16.

4. Because 'tis one of the great ends of Christ's Death and Resurrection, one end of his Descention and Ascension, to perpetuate and establish this Office in the Church, that we might have Pastors and Teachers, *Ephes.* 4. 8, 9, 10, 11. [He that Descended, the same Ascended, gave gifts to men, and gave some to be Pastors and Teachers.] that they might Preach Repentance, and Remission of sins in his name, *Luke* 24. 46, 47.

5. Because Christ himself submitted to this Doctrine: he himself would not Preach out of Office, and without a special call from his Father, *Luke* 4. 18, 43. *Heb.* 5. 4, 5. *John* 8. 42. [I came not of my self, but he sent me.]

Surely if any might have pleaded the Spirit and come of himself, Christ might have done it, and have refused to be called, but he glories in this, that he did not call himself, nor glorify himself to be a Minister, but was truly sent, and put into Office.

6. Because the blessed Trinity have subscribed their name to this Doctrine and Office of the Ministry: The Commission given to Ministers is signed with this reverend name, and they are to act in this name, *Mat.* 28. 19. We have the name of the Father and Son subscribed to this Office.

Luke

Luke 10. 16. John 13. 20. and the name of the Holy Ghost, Acts 13. 2. chap. 20. 28.

This Name at the foot of any truth, portends some weighty Glorious matter; fit for the admiration of Men and Angels, as I said before.

7. Because the Office of the Ministry is the greatest means of Saving-faith and Saving-grace, which is under Heaven. Indeed Parents, and Relations, and Friends, may be happy Instruments of turning men to God: but none like to a Minister in Office for this purpose. Of all men Ministers have greatest advantage to work upon many and to win them to God, *Rom. 10. 17. Acts 26. 17, 18. 1 Cor. 4. 15.*

8. Because all publick Ordinances and this Office, do stand or fall together. To overthrow the one, is to overthrow all the other. How can Preaching, and Baptising, and Celebration of the Lords Supper stand, without Ministers to perform them in the way of God? *Rom. 10. 15. [How can they preach except they be sent?] So Mat. 28. 19. 1 Cor. 4. 1.*

When *Samuel* was gone, what had *Saul* to do to sacrifice? And what other design is there of Satans rage against Gods Ministers, but the ruine and down-fall of all Gods Ordinances?

9. Because such glorious Titles are given to this Office in the holy Scriptures. 'Tis called, The Ministry of the Word, *Acts 6. 4.* The Ministry of Reconciliation, *2 Cor. 5. 18.* 'Tis called in effect, A worthy Ministry, *1 Tim. 3. 1.* An honourable Ministry, *1 Tim. 5. 17.* The Ministry of the New Testament, *2 Cor. 3. 6.* The Ministry of the Spirit, *v. 8.* The Ministry of Righteousnesse, *v. 9.*

v. 9. The exceeding glorious Ministry, v. 9, 10, 11.

10. Because this Office Impowers a mortal man to personate and represent God; to speak and act as in the person of God, 2 Cor. 5. 19, 20. [*as though God did beseech you by us.*] 2 Cor. 2. 10. [*In the Person of Christ.*] 1 Thes. 4. 8. [*despise not Man, but God.*] to despise this Office, is to despise the blessed Trinity, Luke 10. 16. Acts 20. 28.

The reason why God doth not teach immediately, but useth man, and puts men in his stead is two-fold. 1. Mans infirmity : for man is too frail to bear the Majestie of the Lord, Exod. 20. 19. [*let not God speak with us lest we dye.*] 2. Gods glory : for this is his glory, to convey Heavenly Treasures thorow an Earthen Vessel, 2 Cor. 4. 7. [*that the Excellency of the power may be of God, and not of us.*]

Now this cannot be any mean thing, any base and contemptable Office, that so highly honoureth and advanceth mortal men, as to empower and authorise them to stand Ambassadors and Stewards in the very place and room of the Almighty and immortal God, to Capitulate with the world, and to propound terms of Peace and Salvation to poor souls.

The Apostle is filled with admiration at this Greatnesse, Excellency, and Weightinesse of this office and work, 2 Cor. 2. 14, 15, 16. [*We are unto God a sweet savour of Christ, in them that are saved, and in them that perish, &c. and who is sufficient for these things?*] and all this is spoken for the weight, and worth, and necessity of this Office.

He that shall weigh with himself all these Grounds, is very dull-sighted if he cannot see the Doctrine of the Ministry to be a Fundamental Principle.

That I may open this Principle to you, I will lead you to these Questions.

Questions.

1. What is the Office of the Ministry?
2. Whether is it a perpetual Office?
3. Whether is it a common Office, or Peculiar to some that are called to it?
4. What is the true call to this Office?
5. What are the utmost Bounds betwixt the work of a Minister, and the work of a gifted private Christian?
6. How may this Office be discerned in him that hath it?

Quest. 1. *What is the Office of the Ministry?*

Ans. A Relation to the work of the Ministry, by special Call and Qualification, whereby a man is authorised from Heaven to Preach the word, to administer the Sacraments, and to order the affairs of the Church.

The Description.

The Office of the Ministry, and the work of the Ministry, are two distinct things, though nearly related, or of near kin one to the other; The office is one thing, and the work another; the office is not the work, nor the work the office.

We read of the work, *Ephes. 4. 12.* [*the work of the Ministry,*] and we read again of the office, *Rom. 11. 13.* [*I magnifie mine office,*] and of both together, *1 Tim. 3. 1.* [*if any man desire the office, he desireth a good work.*] 'Tis the office, not the

the work that I am now describing.

The Description hath several branches in which I shall explain in these following Theorems or Positions.

Position 1.

The Office of the Ministry is a Relation to the work, a right to it, or just Interest in it. 'Tis neither a habit or virtue, nor an action or duty, nor a custom nor desire; but a right or relation, an union of a man to this work, an invisible union. *Relatio insensu per se non incurrit*, The outward senses are not capable of discerning Relation. You cannot see it with the eye, nor hear it with the ear, nor can you smell, or taste, or feel what Relation is, but it is a kind of ** rational* essence, which reason only can discern, a Relation is invisible: You may see a Related Person, but you cannot see his Relation: You may see one that is either Father, or Son, Husband, or Wife, but you cannot see Fatherhood, nor Sonship, but by your reason. *Abimelech* could see *Sarah* to be a woman and fair, but he could not discern her to be another mans Wife till he was told of it by God. So you may see a Minister to be a Man, and a gifted man, but you cannot see him to be a Minister, a man in union with the work of the Ministry, I say you cannot see this till you are told, till God tell you out of the Scripture. The Office of a Minister is a relation, a right, an union to his work. 'Tis this Office that intitles and Interests a man in this work, that makes him specially related to it, specially concerned in it. 'Tis by virtue of this Office, that a man can truly say of this

*Relation
Invisible.*

** Ens rationalis.*

work, 'Tis my work, my businesse, my employment, my calling; to preach, to baptise, to deliver the Lords Supper, to order the flock of God; this work belongs to me, God hath committed it to me, 2 Cor. 5. 19. [*hath committed to us the word of reconciliation,*] to us, saith a Minister of Christ, in behalf of himself, and other Ministers, Acts 13. 2. [*to the work whereto I have called them.*] 1 Thess. 5. 13. [*for their works sake.*] 1 Cor. 9. 1. [*are ye not my work in the Lord?*] 1 Tim. 1. 11, 12. [*the glorious Gospel of the blessed God, which was committed to my trust, &c. putting me into the Ministry.*] 1 Tim. 6. 20. [*O Timothy keep that which is committed to thy trust.*] So Eph. 3. 7, 8. Here (in all these places) the office of the Ministry is proposed as a relation and union, and right to the work, and employment of a Minister. And what's an Office without work, but a cypher, an empty notion, a mere nothing, and to no purpose? Hence the good Minister is called a workman, 2 Tim. 2. 15. [*a workman that needeth not be ashamed, &c.*]

Position. 2.

This Relation to the work of the Ministry comes by special Call and Qualification: it is effected by the connection of these two, viz. Gifts and Calling.

'Tis not a pretended Calling without Qualification; nor pretended Gifts without Calling, *Of the union of Gifts and Calling.* that can make a man a Minister; but both must go together: The union of both makes a Minister. Thus Paul became a Minister, viz. by the union and knitting together of both Gifts and Calling, 1 Tim. 1. 12. [*and I thank Christ Jesus*

our Lord who hath enabled me:] for what doth he thank Christ? mark the end of the verse [for that he counted me faithfull, putting me into the Ministry.] So that a man is put into the Ministry after he is enabled or fitted for it: Ability is one thing, and putting into office is another. So in all the Ministers which Christ sent forth in the daies of his flesh, there was this connection of Gifts and Calling. They were all sent, besides their Gifts, Luke 9. 2. [He sent them to preach the Kingdom of God,] and chap. 10. 1.

I suppose none will deny, that Christ was a Gifted man, Col. 1. 19. chapt. 2. 3. yet he had not his Office by his Gifts, but by special Call joyned with his Gifts; compare Heb. 5. 4. 5. with John 8. 53, 54. and chapt. 7. 28, 29. [He hath sent me.] Now what need is there of a sending besides Gifts, if Gifts could put men into Office, without special Call or special sending?

Hence the Names and Titles given to Ministers in the Scripture, are such as imply and presuppose a special Call and Commission, besides Gifts and Qualifications. Ministers are called Embassadors, Stewards, Watchmen, Overseers, Pastors, Rulers. And all these are names of Office, and require and presuppose a special call and commission in the subject, or person entrusted with this Office. Who ever heard of an Embassador without a Commission? Hence is that of the Apostle, Rom. 10. 15. [How can they preach except they be sent?] Some have strangely interpreted this Text, as if by Sending were meant only a Providential sending, as if Gods permitting a Gifted man to come among a people,

ple, were sending: but thus Seducers and false Teachers are sent; they are permitted to come without sending. Thus the Thieves and Robbers which came before Christ, were permitted by Gods providence, *Iohn 10. 8.* and those Seducers, *Acts 15. 1.* Therefore that place, (*Rom. 10. 15.*) is to be interpreted by other Scriptures, which speak of the sending of Ministers; which mean by sending, not a permission only, but a command; not a comming by accident, but a comming by commission, and order from Heaven; as when we read that Christ was sent, and the Apostles were sent; we are to understand, that Christ was not barely permitted, nor the Apostles barely permitted; but commissioned, and commanded, and put in trust with the Gospel, *Iohn 10. 18.* [*This commandment have I received of my Father.*]

The right interpretation of that noted Text, Rom. 10. 15.

Neither is it a General call that makes a man of the a Minister, but a special call, a call to this work; *special call.* A general call to Christianity makes a man a Christian; and this belongs to every Christian: A special call to the Ministry makes a man a Minister; and this belongs to some men, to some Christians, not to all, *1 Cor. 12. 29.* [*are all Apostles? are all Prophets? are all Teachers?*] The Apostle (who was a Minister of Christ) puts this difference betwixt himself, and other Christians, that they were called to be Saints, but He was called to be an Apostle, *1 Cor. 1. 1, 2.* [*called to be Saints, called to be an Apostle.*]

'Tis a special call that makes a man an Officer either in Church or State, 'Tis a special call to Magistracy that makes a man a Magistrate; a

King, or Judge, or Justice of Peace, is so, by special call: even so, 'tis a special call to the place of a Minister, that makes a man a Minister, Col. 1. 23. [*I Paul am made a Minister.*] How was Paul made a Minister? See Romans 1. 1. [*Paul, &c. called to be an Apostle, separated unto the Gospel of God,*] Acts 13. 2. [*separate Barnabas and Saul, &c.*]

of Gifts. Moreover, Qualification is required to this Office, a man must be fit for this Employment, before he can be called to it, 1 Tim. 3. 2. [*apt to teach.*] There must be aptnesse, fitnesse in the Person. Every Minister must have these Qualifications.

1. He must be able, well furnished and gifted, 1 Tim. 1. 12. Tit. 1. 9.

2. He must be willing, 1 Tim. 3. 1. [*desire the office.*]

3. He must be blameless, that is, free from publick Scandal, 1 Tim. 3. 2, 7.

4. He must be visibly Godly: so in the judgement of Charity, 1 Tim. 3. 9. [*holding the mystery of Faith in a pure Conscience.*]

Position 3.

By this call and relation to the work, a man is authorised from Heaven to undertake the Employment of a Minister. 'Tis no invention or device of man, but an ordinance of God, that some should enter upon this office and work. When Christ is sending out Ministers; He pleads his power from Heaven so to do, Mat. 28. 18, 19. [*To me is all power given in Heaven and Earth.*] Hence the Preachers of the Gospel are called Ministers of God, 2 Cor. 6. 4. Ministers

nisters of Christ, 1 Cor. 4. 1. Embassadors for Christ, 2 Cor. 5. 20. yea the Lord is said to give them their authority, 2 Cor. 10. 8. [our Authority which the Lord hath given us.]

Position 4.

'Tis the Principal work of the Ministry to preach the word, to administer the Sacraments, and to order the affairs of the Church, Mat. 28. 19. 1 Cor. 4. 1. chapt. 11. 23. 1 Cor. 10. 16. 1 Cor. 11. 34. [and the rest will I set in order.] Tit. 1. 5. [that thou shouldest set in order the things that are wanting.] Act. 20. 28. [take heed to your selves, and to all the flock over which the Holy Ghost hath made you Over-seers.]

Of the Work;

They then are Invaders of this Office, that meddle with either of these, that adventure to preach, to baptise, to give the Lord's Supper, or to order and rule the Church, without a special call: they rob the Minister of his chief work.

I know the Minister hath other work to do, as publick prayer, publick reading, visiting the sick, convincing the Gain-sayer: private preparation, by study, meditation, and private reading: and ordaining of others, &c. But (as I said) the principal work of a Minister consists in preaching, Administration of Sacraments, and Order.

Quest. 2. Whether is the Office of the Ministry perpetual? to last to the end of the world; or only to have endured for the time of the Apostles, and to cease with them?

Ans. This Office is perpetual, and to abide in the Church till the end of the world.

1. When Christ sent out seventy Ministers, He bids those Ministers whom he sent out, to pray to God to send more Ministers; which shews, that Christ himself expected and intended a continual succession of Ministers, so long as the Harvest lasted. *Luke 10. 1, 2.*

2. When Christ was near his death, even the same night that he was betrayed, He mentions again his purpose to send more Ministers besides his Apostles, *John 13. 20.* [*whomsoever I shall send.*] So it is in the Greek. Now Christ spake this when Judas received the sop, *v. 21, 22, - 28.* and Judas received the sop at that time when the Sacrament was instituted, *Mat. 26. 20, 21.* and the Sacrament was instituted the same night wherein Christ was betrayed, *1 Corin. 11. 23.*

So that, the same night that Christ was betrayed, He intended to send more Ministers into the Church, besides the Apostles.

3. One end of Christs Ascension was, that he might send more Pastors and Teachers besides the Apostles, *Eph. 4. 8, 11.*

4. After Christs Ascension, more Ministers were sent by the Apostles. As the Father sent Christ, and Christ sent Apostles: so the Apostles sent ordinary Ministers; the Apostles ordained Elders in Christs name, they appointed settled Ministers over every particular Church, *Acts 14. 23.* [*They ordained them Elders in every Church.*] These Elders were settled Ministers, appointed to oversee the Flock, *Acts 20. 17-28.* and they were men subject to error, and not infallible.

and therefore not Apostles, for 'tis Prophesied of them, that some of them should speak perverse things, *vers. 30.* [*out of your own selves shall, &c.*]

5. The Apostles commanded those Ministers whom they ordained, to ordain others after them, *1 Tim. 5. 22. Tit. 1. 5. 2 Tim. 2. 2.*

6. The Scripture saith expressly, there shall be Pastors and Teachers so long as the Church and the World endureth, *Mat. 28. 19, 20.* [*Do you Preach and Baptise, and I am with you alwaies to the end of the World.*] *Ephes. 4. 11, 12, 13.* [*Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ: Till we all come in the unity of Faith and Knowledge unto a perfect man, unto the measure of the Stature of the fulnesse of Christ.*] q.d. Christ will bring in the fulnesse of the Gentiles, he will finish the number of his elect, his body must be full and perfect according to the Stature that he hath measured out to himself, and for this purpose he hath given Pastors and Teachers for the edifying of his myssical body, till we all come unto the measure of the Stature of the fulnesse of Christ: that is, untill Christs body grow to ripenesse and perfection both in respect of all the Members to be added thereunto, and also in respect of their growth and perfection in Grace and Knowledge. 'Tis like that saying of the same Apostle, *1 Cor. 15. 51.* [*We shall not all sleep, but we shall all be changed.*] that is, at the end of the world. So here *Ephes. 4.* [*till we all come in unity of Faith, &c.*] that is, till all the Saints to the end of the world, come to a perfect man.

We may then draw a solid Argument for the perpetuity of the Ministry, from this Text (Eph. 4.) and reason thus,

Either Apostles, or Prophets, or Evangelists, or Pastors and Teachers were to continue in the Church, so long as the Church continues.

But neither Apostles, nor Prophets, nor Evangelists were so to continue: for where are any such in the world?

Therefore Pastors and Teachers (ordinary Ministers) were to continue so long as the Church continues.

And this may be the meaning of that Evangelical Prophecie, *Isaiah 30. 20.* [*yet shall not thy Teachers be removed into a Corner any more, but thine eyes shall see thy Teachers.*] Here God promisseth the Church either that the Teachers shall never cease, nor wholly dis-continue; or else, that they shall never be persecuted, so as they had been in Times past, by the Enemies of Religion; and if the latter sense be the meaning, then it necessarily includes the former, for if God will ever keep his Ministers from obscurity, then much more he will alway keep them in office, else how shall the people see them as Teachers?

Obj. But 'tis said in the New Covenant, *Jer. 31. 34.* [*they shall teach no more, &c.*]

The right Interpretation of that abused Text, *Jer. 31. 34.*

Sol. 1. No more: that is, not only: the teaching of men shall not go alone, but shall be attended with the teaching of Gods spirit. For [*no more*] is put for (not only) in several places, as *Gen. 32. 28. c. 35. 10.* [*thy name shall be called no more Jacob.*] that is, not only Jacob: for Jacob is called

led Jacob in Scripture after this in many places, and in all ages ever since, so when 'tis said, [*they shall teach no more every man his Neighbour.*] the meaning is, man shall not teach alone, but God will teach too. The external and internal teaching shall go together : shall not be in vain.

2. When this Covenant is repeated in the New Testament, this phrase [*no more*] is changed, and instead of [*teach no more*] 'tis set down [*shall not teach,*] Heb. 8. 11. And this word (not) though a note of Negation, is not alwaies absolute, but comparative only sometimes, and signifies often in Scripture (not only) not chiefly. As John 7. 16. [*Jesus said, my Doctrine is not mine.*] that is, [*not mine only.*] 1 Cor. 1. 17. [*Christ sent me not to baptise.*] that is, not only. So here in Heb. 8. 11. [*They shall not teach,*] that is, not man only ; but God also : as 'tis said vers. 10. [*saieth the Lord, I will put my Laws into their mind, and write them in their hearts.*]

3. This place cannot be taken absolutely for (never any more) but comparatively for (not only.) Which I affirm upon sure grounds.

Grounds of this Interpretation.

1. Because the same Prophet prophesies, that outward and inward Teaching shall go together in the daies of the Gospel, Jer. 3. 14, 15, 16, 17. [*I will give you Pastors according to my own heart, &c.*] when shall these Pastors be given? in the daies of the Gospel, when the Ark and the dispensation of Moses shall cease. vers. 16. [*in those daies, saith the Lord, they shall say no more the Ark of the Covenant of the Lord, &c.*]

Now this Prophet would not contradict himself,

self, and cry up, and cry down Pastors in a breath.

2. Because in the purest Gospel-times, when the Saints were taught of God, they were taught also by an outward Ministry, viz. by Christ and his Apostles, Luke 19. 47. yea after the giving of the Holy Ghost, Acts 6. 4. [*the Ministry of the word.*]

3. Because, otherwise interpreted, it would destroy, all private teaching of our Families, Children and Brethren. Yea this private teaching seems to be chiefly meant in the Text, Lev. 24. 10. [*they shall teach no more every man his Neighbour, and every man his Brother.*] every man, private men, &c.

4. Because, if otherwise interpreted, it would destroy the Scriptures also; for that is an outward teaching too; and the place speaks of writing the law in the heart; not in paper, &c. And how many have stretched this Text to the overthrow of the whole Bible, pretending to light within them. But read, Isay 8. 20. [*If they speak not according to this word, it is because there is no light in them.*]

5. Because we are assured in the New Testament, (of which Testament this Prophet prophesied) that outward teaching and Teachers shall last to the end of the world, as is before proved out of Mat. 28. 19, 20. and Eph. 4. 11, &c.

Now the Scripture cannot contradict itself, cannot say and un-say; for 'tis a sure word, a certain rule, 2 Pet. 2. 19. [*sure word of Prophecy.*]

6. Because

6. Because outward Teaching doth continue to this very day, as is clear to experience. The people of God in all Ages have owned it, and do own it as an Ordinance of God; and those that are most Spiritual, do most delight in it. Let your Consciences speak, Did your hearts never burn within you at the preaching of the word? Have not the convictions of God fallen upon you? Have not your Souls been caught up to Heaven in this Ordinance? Have you not many a time been forced to confesse, 'Tis the voyce of God that hath spoken to us, and God is among us of a truth, 1 Cor. 14. 24, 25.

Now if this Prophet had prophecyed, that outward teaching should not continue; and yet it doth continue; He had been a false Prophet: but we know him to be a true Prophet, and inspired of God, 2 Pet. 1. 21.

Ob. But Saint John tells Gods people, that they need not the teaching of any man, because they have the anointing of the Spirit.

Sal. Saint Paul, and Saint Peter, and Saint James, and Saint Jude, (four great Apostles) do bear witness, that Gods people do need external teaching by man, Heb. 5. 12. 2 Pet. 1. 12, 13. chapt. 3. 1. James 1. 19, 21, 22. Jude 3.

Surely, St. John would not contradict all these four Apostles.

2. St. John knew very well, that his Lord and Master was for outward teaching in the daies of the Gospel: for it was Saint John that wrote those sayings of Christ concerning outward teaching, John 8. 47, John 17. 20. John 21. 15, 16, 17.

Surely

Surely, He that wrote the Doctrine of Christ, would not write against it : Saint *Iohn* was no Preacher of new Doctrine, 2 *Iohn*, v. 5. 10.

3. When Saint *Iohn* wrote the Revelation (a Book of things to come after his time, *Rev.* 1. 19.) He prophesyeth of Outward Teaching by the Angels (or Ministers) of the Churches, *Rev.* 14. 6, 7, 8. by Angel, he means Ministers, as appears chapt. 1. 20. with chapt. 2. and chapt. 3.

4. In this very Epistle Saint *Iohn* teacheth the Saints himself; and urgeth them to attend upon outward teaching, 1 *Iohn* 4. 6. [*He that is of God heareth us.*] Yea if all outward teaching had been needless, then Saint *Iohns* Epistle had been needless, and consequently the Scripture had been needless; for this Epistle is part of the Scripture. Is it likely that Saint *Iohn*, (a man inspired of God) should teach the Saints, and cry down teaching; practise it, and cry it down? Is it likely he would say to the Saints, Indeed I teach you, but 'tis a needless thing that I do: you may choose whether you will heed me or no, for you are taught by the Spirit.

By all this it appears, that Saint *John* doth not mean, That the Saints have no need at all of outward teaching; for Pastors and teachers are principally intended for the good of the Saints, *Eph.* 4. 11, 12. [*for the perfecting of the Saints.*] Outward teaching confirms, and helps the Saints *Act.* 14. 21, 22. *Act.* 18. 27. 1 *Thess.* 3. 10. and these *Thessalonians* were very spiritual and eminent believers, who needed the outward teaching, to perfect them, chap. 1. 7, 8.

Therefore

Therefore we must seek out another meaning of this passage of St. *Iohn*.

5. Now I will set down the right interpretation of this Text, 1 *Iohn* 2. 27. [*ye need not that any man teach you.*] that is, Ye need not any man teach you otherwise, than as you have been taught by Gods word and Spirit; ye need not go to Seducers to learn a new Religion: for St. *Iohn* is warning them of many Antichrists and Seducers, in this chapter, and in the verse before this text, v. 26. [*These things have I written to you concerning them that seduce you.*] and then it follows, v. 27. [*but the Anointing abideth in you; you need not that any man teach you: and even as it hath taught you, ye shall abide in him.*] Saint *Iohn* cannot mean, You need not be taught by me or any Minister of Christ; but he means, You have been taught the truth already, by me and other Ministers of Christ, and you have been convinced of the truth of what we taught, by the anointing of the Spirit of Christ, who hath anointed your eyes with eye-salve that you may see: and now you need not that any man teach you otherwise; that any man teach you a new Religion; for you have the truth already, and by the power of the Spirit of grace you shall abide in the truth. The anointing of God hath shewn you the truth, and you need not be taught otherwise than it hath taught you. The Greek phrase is *ἵνα τις*, that any should teach you; that is, any of those Seducers before-mentioned: Nor any other man; otherwise than as the same anointing teacheth you all things. Parallel to that other passage of Saint *Iohn*, 2 *Iohn* 10. [*if there*

The Interpretation of that eminent text 1 *Iohn* 2. 27.

there come any unto you and bring not this doctrine
and that of Paul, 1 Tim. 6. 3. [If any man teach
otherwise, and consent not to wholesome words, &c.
and Gal. 1. 8. [though we or an Angel from heaven
preach any other Gospel.]

Yet if any will contend, that in that phrase
Saint Iohn are comprehended the Teachers of
Truth : Let him remember to limit the o-
ther phrase, [ye need not] that is, Compara-
tively, Not : not so much as other men need it
that know not God ; because ye know the truth
already, v. 21. Such a saying as that, Iohn 7. 7.
[the world cannot hate you.] that is, cannot hate
you so much as it hateth me ; a comparative ex-
pression, like that 1 Thess. 4. 9, 10. [as touching
brotherly love, ye need not that I write to you, &c.]
Yet who will say, that the Apostles writing was
needlesse indeed ?

We Conclude then : That the office of the
Ministry is both needfull and perpetual.

of the
pretend-
ed losse
of this
Office.

In vain then do men Cavill, and say, the Mi-
nisty was wholly lost under the reign of Anti-
christ: As though, God had no faithfull witnesses,
and Prophets, under the dominion of Antichrist.
Rev. 2. 12, 13. Rev. 11. 3. 7. and chapt. 18. 24.
As though, the Ministry of Antichrist were
greater and stronger than the Ministry of Christ,
able to blot out the Name and Memory of the
Ministry of Christ ; contrary to Rev. 11. 9, 10, 11.
1 Iohn 4. 3, 4. Mat. 16. 18.

Is it likely that Christs Ministry can be abo-
lished and destroyed by Antichrist, without
Christs leave, and unlesse Christ had purposed
it ? and the Scripture shewes that he hath pur-
posed

Fundamental Principles.

poled the contrary; viz. That He will be with his Ministry to the end, Mat. 28.

The Adversaries of the Ministry know well enough that the Scripture is against them: and therefore being put to their shifts, they ground their false Tenet upon an old fable, and endlesse Genealogies, out of the memory of the present Generation. And this is the way of Seducers and false Teachers, 1 Tim. 1. 3, 4 [charge some that they teach no other doctrine: neither give heed to fables, nor endlesse Genealogies.]

Quest. 3: *Whether is the office of the Ministry a Common office, Common to all Gifted men, or proper to some, peculiar to some Persons only called to it?*

Ans. No man whatsoever (Gifted or not Gifted) may take upon him either the office or work of the Ministry without a special call to it, Rom. 10. 15. [How can they Preach except they be sent?] Jer. 23. 21. [I have not sent these Prophets, yet they ran.] Mat. 9. 38. [Pray the Lord of the Harvest, that he will send forth Labourers.]

Grounds.

1. Because Christ himself might not take upon him this office and work without a call besides his Gifts, and if a Gifted Saviour might not, then a Gifted Sinner may not do it, Heb. 5. 4, 5 compared with John 8. 53, 54. chap. 7. 28. no man taketh this honour to himself, but he that is called of God, as was Aaron: so also Christ glorified not himself to be made an high Priest, &c. but he that said unto him, thou art a Priest for ever, &c. Whom askest thou thy self? Jesus answered, If I honour my self, my honour is nothing. And again, [I am not come of my self, but he that sent me is true.]

Now

Now the Servant may not exalt himself above his Lord; and glorifie himself into that office which his Master would not undertake without a Call. It is enough for the Servant that he be as his Lord; *Mat. 10. 24, 25. chap. 11. 29.*

Canst thou pretend to greater Gifts than Christ had, *Col. 1. 19. chap. 2. 3.*

Yet he was not only anointed, but besides his anointing and Gifts, he was sent by his Father. *Luke 4. 18. [he hath anointed me, he hath sent me.]*

2. Because it is the union of Gifts and Calling, that makes a Minister, *1 Tim. 1. 12. [he who enabled me, counted me faithfull, putting me into the Ministry.] 1 Tim. 3. 10. [Let those also be first proved, then let them use the office.]* The Gifts are one thing, and the Office another, and the Scripture makes a constant distinction, betwixt Gifts and Calling, Qualification and Mission. Every one that is fit to be an Embassador, is not an Embassador, indeed: A man may be able enough to be a Judge, or King, and yet never be put into the Office, never be called to it.

So a man may be Gifted for the Ministry, and yet never be sent to the work.

Corah and his companion had Gifts suitable to the Office of the Priesthood: So *Saul* and *Uzzabab* had Gifts to Sacrifice, yet were never called.

3. Because God hath severely punished Gifted men, for intruding themselves into this Office and Work, without a special Call. King *Saul* was a Gifted man, endued with Gods Spirit. *1 Sam. 16. 14.* Yet God punished him and removed his Kingdom from him, for meddling with the work of the Ministry, *1 Sam. 13. 8, 9. to v. 15.*

King *Uzziah* was a Gifted man, a very eminent famous King, *2 Chron.* 26. 8, 15. Yet God punisht him for meddling with the work of the Ministry, *v.* 16, 17, &c. He was a Leper to the day of his death for it.

Corab and his Company were Gifted men, famous men, men of renown, *Numb.* 16. 1, 2. Yet God severely punisht them for meddling with the office and work of the Old Testament Ministry, *v.* 3. and throughout the Chapter; especially *v.* 38, 39, 40. And the Apostle *Jude* speaks of some in his time that perished in this sin of *Corab*, *Jude* 11. [*they perished in the Gainsaying of Core.*]

4. Because a man cannot be so much as a Deacon in the Church without a special Call: much lesse may he be a Preacher without it, *1 Tim.* 3. 10. [*Let these also first be proved, then let them use the office of a Deacon.*] these also: that is, not only the Bishop, but also the Deacon.

5. Because no man may baptise and give the Lords Supper without a special Call: much lesse may a man preach without a Call. This appears from the nature of the Sacraments. They are Gods Seals, *Rom.* 4. 11. and God hath appointed Keepers of his Seals, *1 Cor.* 4. 1. *chap.* 10. 16. *chap.* 11. 23. and 'tis granted by the Gifted brethren themselves, that they may not meddle with the Sacraments.

Now Christ hath joyned Preaching, and Administration of Sacraments together in the Ministers Commission, *Mat.* 28. 19, 20. And Preaching is greater than Baptising, *1 Cor.* 1. 17. [*Christ sent me not to baptise, but to preach,*] that is, not chiefly, not principally.

The chiefest and highest work of a Minister is, to Preach. This is more difficult and weighty than the other.

6. Because it is a mark of Seducers and false Teachers, to take upon them to be Preachers and Ministers without a Call, *John 10. 1, 2, 3.* [*He that entreteth not by the door into the Sheep-fold, but climbeth in, &c. the same is a Thief and a Robber.*] *Acts 15. 24.* [*Certain men went out from us.*] were not sent out, but went of their own heads, *2 Cor. 11. 13.* [*transforming themselves into Ministers of Christ.*] *Rev. 2. 2, 20.* [*Thou hast tryed them which say they are Apostles and are not, and had found them Lyars. That wicked woman Jezabel calleth her self a Prophetesse.*] 'Tis the property of Seducers to call themselves to this Employment, but Christ and his Ministers come not of themselves, but are sent.

We conclude then, That this office is not common to all : but peculiar to some : and belongs only to such as are both Gifted and Called, *1 Cor. 12. 28, 29.* [*God hath set some in the Church, some Pastors and Teachers : Are all Apostles? are all Prophets? are all Teachers?*] This Interrogation imports a vehement denial.

Objections.

Ob. But the Scripture allows every Gifted man to minister the same, as a Good Steward, and to speak as the Oracles of God, *1 Pet. 4. 10, 11?*

I suppose the Gifted Lay-Preacher had his first rise and beginning from a mistake of this Text. Therefore note the Answer.

Sol. 1. Not one word of preaching in this Text, either expressed or implied ; It speaks not

not at all of preaching, and therefore it cannot justify private men to exercise their Gifts in preaching.

2. By (Gift) is meant here, not the Gift of Preaching, but the Gift of Hospitality, and Liberality, as appears by the next Verses going before, and by the scope of the place, [*Above all things have fervent Charity, &c. use Hospitality one to another, &c.*] and then it follows, v. 10. [*As every man hath received the Gift, &c.*] Yea the Greek Participle διακοιῶντες couples both Verses together, and joyns the ninth and tenth Verses in one sentence. So that according to the Greek reading, it may be thus Englished, Use Hospitality one to another without grudging, Ministering it one to another, as every man hath received the Gift, &c. that is, the Gift of Hospitality before-mentioned. Such a Gift as we read of, 1 Tim. 3. 2. [*given to Hospitality,*] and Rom. 12. 13.

3. By the word (Ministering) here, (in 1 Pet. 4.) is meant a mutual improving and exercising the Gift of Hospitality in Common duties and actions of love: such a ministering as is common to women, and is far from preaching; for we read of a woman ministering to Christ, [*and she arose, and ministered unto them,*] Mat. 8. 15. will any be so senseless as to gather from hence that this woman preached to Christ, and to those that were with him? Again, 'tis said, Luke 8. 2, 3. [*certain women ministered unto him of their substance,*] that is, were kind to him, and entertained him with the best provision they could make, and furnished him with what necessities they could.

4. By (Stewards of Grace) is not meant Preachers : for every man and woman that hath Grace is such a Steward, whether he be Gifted for preaching or not. But every lawfull Preacher is not only a Steward of Grace (which is common to all Saints) but is also a Steward of the Mysteries of God, 1 Cor. 4. 1. a Steward of Gods house, Luke 12. 41.

Now there's a Great difference betwixt these Stewards and the other : For the Stewards of Gods house are set over the Stewards of his Grace, Luke 12. 42. [*whom his Lord shall make Ruler over his Household,*] Acts 20. 28. [*over which the Holy Ghost hath made you Overseers.*]

All the Members of Gods house (both men and women, the weak and the strong, the Gifted and the Un-gifted) are Stewards of his Grace; he hath committed his grace to their trust and improvement; they have all their Talents : But the Stewards of Gods house are more than Stewards of Grace; for they are Stewards of his Word and Sacraments.

5. By (speaking as the Oracles of God, v. 11.) is not meant Preaching; but (according to the scope of the place) a private familiar language or discourse in their way of Hospitality: kind and good speech in entertaining one another: Speech seasoned with salt, with Grace and truth, as the Oracles or Word of God, Eph. 4. 28, 29. [*no corrupt communication, &c. but that which is good, &c. that it may minister grace to the Hearers.*] The scope of the Apostle is to direct them exactly in this point of Hospitality, how to behave themselves each to other both in word and deed.

speaking

speaking when they speak as Gods word, and ministring when they minister, of their substance, and that bountifully, as of the Ability which God hath given them; according as God hath blessed every man in his outward Estate; and as every man hath received the gift of Liberality and sincere courtesie, or brotherly kindnesse, or Affability.

Were there lesse preaching, and more Hospitality among our Lay-Preachers, God would be more glorified, and his Church more edified, and the bowels of his Saints more refreshed.

6. This very Apostle in the same Epistle, limits and appropriates preaching and feeding of the flock to Ministers and Elders, such as himself; and therefore he makes it not common to all that can do it, *chapt. 5. 1, 2.* [*The Elders which are among you I exhort, who am also an Elder, &c. Feed the Flock of God which is among you, &c.*] Feed, that is, with the Word and Sacraments: For Peter useth to them the same word that Christ put in his Commission, *John 21. 15, 16.* [*Feed my sheep, feed my lambs, feed my sheep.*]

'Tis an abuse then of the Apostle Peters words, to wrest them to the maintaining of an un-called and un-ordained Preacher. For Peter himself had a Commission besides his Gifts: and when he speaks of feeding the Flock, he directs his Charge to the Elders of the Church who were men in Office, ordained men, *Acts 14. 23.* [*ordained Elders in every Church.*]

Ob. But 'tis said, (*Acts 8. 4.*) *The Church at Jerusalem were all scattered abroad, except the A-*

postles, and they that were scattered went every where preaching the word.]

Sol. 1. Though it be said, They were all scattered, v. 1. yet it is not said, All that were scattered preached : but this is the phrase, They that were scattered preached, v. 4. [*They that were scattered went every where preaching.*] that is, Those (among them) that were Preachers, or Ministers, preached. Were they but two Ministers among them, and they had Preached ; this Scripture had been fulfilled.

2. There is but one of these Preachers named, and he (*viz. Philip*) was an Evangelist, and an ordained man, compare *Acts* 8. 5. with *chap.* 21. 8. and *Acts* 6. Guesse at all the rest by this one.

3. 'Tis said in another place, that some of these that were scattered were men of Cyrene, *Acts* 11. 19, 20, 21. and one of them is expressed by name in the 13th. Chapter, and he was a Prophet, a man in office, *Acts* 13. 1. [*Certain Prophets and Teachers, Lucius of Cyrene, and Manaen, &c.*]

4. Though it be said (they all were scattered) yet the meaning is not that All the Church were scattered. For there was a Church still at Jerusalem, when they were gone, *Acts* 11. 19, 20, 21, 22. Tydings was brought to the Church at Jerusalem of what these scattered Preachers had done. And this Church consisted not only of Apostles, but also of Disciples and Brethren, *Acts* 9. 26, 27, 30.

5. We conclude then : by this phrase [*All were scattered except the Apostles*] is not meant
all

all the Saints, but All the Preachers, all the Ministers: for there were the seventy, and many other Prophets and Evangelists at *Jerusalem* besides the twelve Apostles.

And seeing Ministers of all others have been most aimed at by Persecutors: It is most probable that the most of these that fled from *Jerusalem* were persecuted Ministers; though others also might be forced to fly with them. For *Herod* aimed most at the Preachers, *Acts* 12. 1, 2, 3.

The reason why the Apostles staid behind with the Church, might be their courage and valour above other Ministers.

6. These scattered Preachers did Baptise as well as Preach, therefore they were Ministers, Stewards of the Word and Sacraments, men in office, *Acts* 8. 12, 13, — 17.

Obj. But *All the Saints may Prophesie*, 1 Cor. 14. 31. [*ye may all Prophesie one by one.*] Ergo Gifted men may:

Sol. 1. The word (All) is to be limited and restrained to the Prophets there spoken of, *vers.* 29, 32. [*Let the Prophets speak two or three, and let the other judge. And the Spirits of the Prophets are subject to the Prophets,*] [*ye all may Prophesie.*] that is, All ye Prophets may Prophesie. But all the Saints at *Corinth* were not Prophets: as the same Apostle in the same Epistle teacheth, *chap.* 12. 29. [*are all Apostles? are all Prophets? are all Teachers?*] How doth the Apostle slight that foolish Principle, That all should be Prophets and Teachers? He even disdains at it, and seems to wonder that any Christian should entertain so monstrous an opinion?

L 1 4

2. Those

2. Those Prophets in the Apostles dayes were extraordinary men : not only above common Christians, but also above common Ministers. For they could fore-tell future Events, and interpret Scripture *ex tempore*, by immediate instinct, by special revelation, *Acts* 11. 27, 28. *Gal.* 1. 12. *1 Cor.* 14. 29, 30.

Therefore by Prophets and their Prophefying cannot be meant, all sorts of Christians, and the exercise of their Gifts.

'Tis true: women are forbidden to speak in the Church, in the same Chapter, which yet doth not allow all men; no more than (when women are forbidden to adorn themselves with outward adorning of plaiting the hair, wearing of gold, &c.) men are allowed to adorn themselves in excessse, and pride. And who will say, All men may administer the Sacraments, because no woman may? say not then, All men may preach, because no woman may. For this arguing makes as much for the preaching of Giftless men, as the Gifted.

Besides, There might be some extraordinary Women-Propheteesses in *Corinth*: such as *Miriam*, *Huldah*, *Anna*, the Daughters of *Philip*, *Acts* 21. 9. and these the Apostle might command to private Prophefying; and if Prophefying women might not Prophefie in publick, much lesse might other women that were not Propheteesses, meddle in publick, *1 Cor.* 14. 34.

Many other Objections have been started in these times against the propriety of Ministers, in their office and work; which are all answered by learned men: and having spoken to the principal

cipal of them already, I shall excuse my self of all the rest; and proceed to another Question.

Quest. 4. *What is the true Call to this Office of the Ministry? suppose a man be gifted and qualified for the Office, what is that which makes a Gifted man a Minister?*

Ans. Ordination is the true ordinary Call to the Office; and makes a Gifted man a Minister, that was none before. Hence Ordination is called, a separating of men to the work of the Ministry, *Acts* 13. 2, 3. and *Timothy* is said to receive his Office-Gift by Ordination, *1 Tim.* 4. 14. [*the Gift which was given thee by Prophecy, with the laying on of the hands of the Presbytery.*] By (Gift) is meant the Office of the Ministry; and this Office is commonly called Gift by the same Apostle, *Eph.* 4. 8. *Rom.* 12. 6. By (Prophecy) is meant the moving Cause. [*By Prophecy*] that is, according to the Prophecies that went before of him, which encouraged the Presbytery to ordain him, *1 Tim.* 1. 18. And by (Laying on of hands) is meant, Ordination, according to the usual phrase of Scripture; which sometimes puts Imposition of hands for Ordination in self, *1 Tim.* 5. 22. and other places.

Now that Ordination makes the Gifted man a Minister, who was none before, appears further, from *Acts* 14. 23. [*They ordained Elders in every Church.*] What needed the Apostles to have made them Elders, if they had been made before? or if they themselves, or the People could have made them Elders without the Apostles ordination of them? *Tit.* 1. 5. [*that thou shouldst*

shouldest ordain Elders in every City.] *ὁ καλῶν*, & constituas, that thou shouldest appoint, ordain, make Elders, make them such that were not such before. The same phrase is used, *Luke 12. 42.* [a faithfull, a wise Steward, whom his Lord shall make ruler over all his household,] *ὁ καλῶν*, that is, he shall have him a Ruler that was none before. Now what needed Titus be left at Crete to ordain Elders, if the People might have made themselves Elders without ordination? Yea in the Apostles daies a man could not be so much as a Church-Deacon without ordination, *Acts 6. 3.* [whom we may appoint or ordain over this business.]

Who ever heard, or read of an un-ordained Elder in the New Testament? The Elders in every Church and City were ordained, and ordained by men, by the Guides and Ministers of the Church, which is plain in the places already urged, viz. *Acts 14. 23. Tit. 1. 5.* [every Church, every City.] And by Elders are meant Overseers and Feeders of the Flock or Church of God, Ministers of the Word, *Acts 20. 17,* -- 28.

The word Presbyter, or Elder, is Metaphorically taken for a Minister, (not Etymologically, for one that is older than others, as some cavil.) For (as I said,) They are ordained Elders who were none before: And a yong man cannot be ordained by men to old age: but to office and honour.

Ordination cannot make men old: but it makes Youth, Honourable by Office; as Old men are by Age.

Hence

Hence it was that yong *Timothy* was not to be despised for his youth, because he was an Elder by Office, and his Office had put Honour upon him; and this Office was given him by ordination, 2 *Tim.* 1. 6. which place (compared with 1 *Tim.* 4. 14.) shews, that *Timothy* was ordained by the Eldership, and that *Paul* and they were joyned together in this work of ordination, and this ordination put him into office.

The substance of ordination doth consist principally in two things, viz. Proving and Sending.

1. Proving or Tryal of the Gifts, and life of him that desires the Office, 1 *Tim.* 3. 10. [*let these also first be proved?*] by whom? by *Timothy*, and other Ordainers, 1 *Tim.* 5. 22. Hence the Rules of Qualification are directed to the Ordainers, *Tit.* 1. 5, 6, 9. and 1 *Tim.* 3. [*ordain Elders, if any be blameless, able to convince the Gainsayer, &c.*] q. d. you that ordain them, are to prove them first.

2. Sending, or giving commission, in the name of God. As the Father sent Christ, and Christ sent his Apostles, and the Apostles sent those whom they ordained, *Mat.* 10. 5, 6, 7. [*These twelve Jesus sent forth, saying, Go preach, &c.*] and this Sending is called Ordination, *Mark* 3. 14. *Rom.* 10. 15. [*How can they preach except they be sent?*] This Sending is an outward action of the Ministers of the Gospel, an Action of men, not of God, though from God, and in Gods stead, *Acts* 13. 2, 3. [*The Holy Ghost said to them, (even to men) seperate ye me Barnabas and Saul to the work, &c.*] How did they seperate men to this

Ordination is mans
Action,
but Gods
Ordinance.

this work? read the next Verse, [*when they had fasted and prayed, and laid their hands on them, they sent them away.*] And though men did it; though Ministers did it; yet the Holy Ghost fathered this ordination upon himself; which shews, that men do it by authority from God, v. 4. [*So they being sent by the Holy Ghost, &c.*] We conclude then, when men (or Ministers, who are but men,) when men of God, when men that have authority from Heaven to send others, do send out Gifted men about the work of the Ministry; 'Tis the Holy Ghost that sends them, 'tis God that sends them.

The immediate
Call not
perpetual,
but extraordinary.

Some of the Prophets and Apostles might be called immediately by God without men: but they were extraordinary men: and when we see such men, such Persons again, such workers of Miracles, let us expect such a Call. Some in St. Johns time pretended to this extraordinary Call, of Apostles, and they were found Lyars, Rev. 2. 2. [*Thou hast tryed them which say they are Apostles, and are not, and hast found them Lyars.*] Yea the Apostles of Christ did not expect, that this extraordinary Call should continue after them; but they appointed an ordinary form or way of calling men to this Office. They did not wait, till God should call men immediately: but they ordained Ministers themselves, and gave order to those whom they ordained, to ordain others after them, that there might be a constant succession of Ministers in the Church: yea they would not suffer one Church to be without an ordained Minister, Acts 14. 23. And this is that which I termed an ordinary

ary Call, viz. the mediate Call, a Call from God
 by men : a Call from God by Ministers: to whom
 God hath given the Keyes of his Church ; and
 he hath made them his Porters, to open and shut
 the doors of the Sheep-fold, as they shall see
 cause, *John 10. 3.* [*To him the Porter openeth and
 the sheep hear his voice.*] *Mat. 16. 19.* [*I will give
 unto thee the Keyes of the Kingdom of Heaven.*]
 Hence the Angel of the Church is reprov'd for
 suffering those to teach that should not, *Revel.*
2. 14, 20.

Thus we have found out what Ordination is, *Ordination*
 viz. A Ministerial sending of a fit Person, about *described.*
 the work of the Ministry ; after serious Tryal of
 his gifts and life, and this is the ordinary Call
 to the Ministry. When God hath fitted a man,
 This Ordination by men, makes him a Minister :
 Ordination by men that stand in Gods stead, and
 send men, as though God did send them : Or-
 dination by Gods Embassadors, appointment to
 this office by men of God ; is the true ordinary
 call to this office, as is before proved.

And though the substance of Ordination doth *Of its Cir-*
 chiefly consist in proving and sending : yet we *cumstan-*
 must see to the well-being thereof, as well as to *ces.*
 its being : and for the well-being of Ordination
 we must diligently observe all its Scriptural-
 circumstances ; which cannot be purposely omit-
 ted without sin. As assembling of the Church,
 Prayer, Fasting, giving a particular charge to
 the Person ordained to be Faithfull, and Lay-
 ing on of Hands whiles the charge is given. All
 which Circumstances of Ordination, may be col-
 lected out of these Scriptures, *Luke 6. 12, 13:*
Acts

Acts 14. 23. 2 Tim. 4. 1, 2. Act. 13. 3. compared with, Numb. 27. 18, 19, 22, 23.

Obj. But Ordination is but an Action of men, and the Call of God is enough without it.

Sol. 1. Though Ordination be the action of men, yet it is the Ordinance of God; 'Tis an Ordinance of his holy Spirit. Even as baptism is the action of men, but the Ordinance of Heaven, Mat. 21. 25. 'Twas Johns action to baptise, yet it was Gods Ordinance, Acts 13. 2. [The Holy Ghost said, sepearate me Barnabas and Saul to the work.] So Acts 20. 28. [The Holy Ghost hath made you overseers.] that is, Elders of the Church, v. 17. and all Church-Elders were ordained by men, Acts 14. 23.

So that this Ordination, is the Call of God by men; a mediate call: God doth Call us by his Messengers and Embassadors, doth send them to call us in his name, to be Ministers.

2. There hath been an immediate Call to Saint-ship formerly. As *Paul* was called by a voice from Heaven, *Acts 9.* yet that is not the way of God now: but he calls his Saints ordinarily by an outward Calling, and a mediate Call, by men. As the immediate Call to Christianity is ceased: so also is the immediate Call to the Ministry ceased, and the mediate Call even Ordination placed in the room of it, *Tit. 1. 5.*

3. The richest Treasures of the Gospel are conveyed to the Church by men: all Gods Ordinances and Dispensations are by men, as well as Ordination. Is not preaching by men? are they not men that baptise and give the Lords Supper? is not the making of Disciples, and the perfecting,

perfecting of the Saints done by man? did not Christ say to men, Go ye, Disciple the Nations, &c. Mat. 28? Yea did not God redeem the world by man? 1 Cor. 15. 21. [for since by man came death, by man came also the resurrection of the dead.] 1 Tim. 3. 16. [God was manifest in the flesh.]

Shall we despise All these things, because they are done by man! Then let us not despise ordination neither, because it is done by men: but remember, they are men of God, Embassadors of God, that do it; and 'tis done by special appointment of God: He therefore that despiseth, despiseth not men but God.

Ob. But Paul preached some time before his ordination, compare Acts 9. 20. with chapt. 13. where we read of his ordination afterward, ergo men may preach un-ordained.

Sol. 1. Though Paul had not his ordinary Call before he preached, yet He had an extraordinary Call before; which was to him instead of ordination. For He preached not before a voice from Heaven had told him that Ananias should give him his Errand and Commission from God, Acts 22. 10, 12, 13, 14, 15. Yea He was told from Heaven that he must be a Minister, Acts 26. 16, 17..

2. To what purpose was he afterwards ordained, but because the Holy Ghost saw an inconvenience in his preaching without ordination, though he had an extraordinary Call before? Acts 13. 2, 3. [Seperate them, I have called them.] q. d. " 'Tis true, Paul hath Preached hitherto without Solemn ordination, I gave him an extraordinary

“extraordinary Call from Heaven to go
 “preach: yet I see others whom I never
 “from Heaven, will pretend *Pauls* example;
 “therefore I will have him ordained too,
 “they that never intend Ordination, but rage
 “gainst it, may not plead *Pauls* example:

3. After this, God established a certain
 rule in the Church by *Pauls* own mouth, That
 none should use the Office before Ordination
 but all should be first ordained, 1 *Tim.* 3.
 [Let these also first be proved, then let them use
 Office.] That is, Let *Timothy* or *Titus*, and the
 Presbytery, and those that are appointed
 ordain them, examine them before they do the
 work of the Ministry.

This Proving is the beginning of Ordination
 and after some examination, 'tis generally held
 lawfull, for those that have been examined to
 preach before the Ordainers; that they may
 have a Taste of their Gift in utterance before
 they Ordain them: Yet this Preaching is not
 to be undertaken of a mans own head; but by
 the appointment of the Ordainers, and in re-
 ference to an intended Ordination.

This Probation which *Paul* speaks of to *Timothy*
 is in order to Ordination, and therefore
 when *Titus* is bid to ordain, he is minded of the
 Qualifications of those whom he should ordain;
 which shews he had power to prove them, whe-
 ther they had such Gifts or not? *Tit.* 1. 5, 6, 9.
 And so when *Paul* speaks to *Timothy* of proving
 such as desire the Office, he sets down the Quali-
 fications of a Minister, 1 *Tim.* 3. Therefore
 said, that Proving is the beginning of Ordination.

because 'tis in order to Ordination, and is the root and cause of Sending : for therefore men are ordained, because they are fit for it, and are found qualified for such an employment.

We conclude then, when the Apostle saith, *(Let them first be proved)* he meaneth, Let them first be proved in order to ordination, and with intention to ordain them; and afterwards let them use the Office. See another place, *Rom. 10. 15.* How can they preach except they be sent? that is, except they be ordained. For Christ sent forth the Twelve, saying, Go preach, *Mat. 10. 5; 6, 7.* and this Sending was an Ordaining, *Mark 3. 14.*

And this strict rule being set by *Paul* himself, who preached so long without ordination, is enough to stop the mouth of a Gain-sayer for ever; and may take away all pretences to his example and authority, as any warrant, to uphold irregular preaching before ordination.

For He himself that preached before ordination left this rule in the Church under his own hand, that men should be first ordained before they use the office of a Minister.

Yea *Paul* himself who preached (by extraordinary Call) before ordination, was the Greatest Ordainer, and the Greatest Promoter of ordination, that we find recorded in the New Testament. Though *Paul* preached freely at *Corinth* without taking wages of them, yet who hath written more in defence of Ministers maintenance than *Paul*? Even so, though *Paul* preached before ordination, yet who hath done more, or written more in defence of Ordination, than He?

It was *Paul* that joyned with *Barnabas* to ordain Elders in every Church, *Acts* 14. It was *Paul* that joyn'd with the Presbytery or Eldership to ordain *Timothy*, *2 Tim.* 1. 6. It was *Paul* that Gave the Rules for Ordination in his Epistles to *Timothy* and *Titus*, and gave them charge from God to ordain others, *1 Tim.* 5. 22. *2 Tim.* 2. 1, 2. & *Titus* 1. 5.

All this shews, that *Paul* was of this opinion, that though he had an extraordinary Call by a voyce from Heaven, to preach before Ordination, yet Those that have no such voice from Heaven to Call them, should not preach, as he had done, before Ordination; and without an outward Sending, by men disputed of God, to stand in his stead to send them of Gods errand, and about Gods work.

Quest. 5. *What are the utmost bounds betwixt the work of a Private Christian, and the work of a Minister? betwixt the spiritual exercise of a Gifted man, and the spiritual exercise of a Minister?*

Ans^r. Where the Private Christians work ends, there the Ministers work begins: and where the Ministers work begins, there the Private Christians work ends. That which *Uzzab* might not do, that work belonged to the Priests only; and that which belonged to the Priests only, was not lawfull for *David* and his company to do, in any ordinary case, *Mat.* 12. 3, 4.

Therefore I will shew you what a private Christian may do, and also what he may not do; and for this purpose will set down first the Liberties, and then the Bounds and restrictions belonging to a private Christian.

1. The Liberties and Privileges of a Private Christian

Christian in Spiritual exercises, we Grant,

1. Private Christians may teach their families,
Deut. 6. 6, 7. Gen. 18. 19. Col. 3. 16.

2. Private Christians may privately admonish
an offending Brother, *Lev. 19. 17. Mat. 18. 15.*

3. Private Christians may (upon daily occasions) exhort and comfort one another, *Heb. 3. 13. (daily.)* This cannot be meant of set-meetings for the service of God, for such cannot be daily, *1 Thess. 4. 18. Prov. 20. 22.*

4. Private Christians may keep fasts (upon extraordinary occasions) in their families, *Hester 4. 16. Zech. 12. 12, &c.*

5. Private Christians may meet together in private to pray, and to confer of points of Religion, especially in evil times, *Mal. 3. 16. Luke 24. 14, 15. Acts 18. 26. Acts 10. Cornelius and his friends.*

6. Private Christians may encourage one another to the due observance of publick worship and ordinances, *Isay 2. 3. Psal. 122. 1. and the woman of Samaria, John 4. Come see a man that told me all that ever I did, &c.*

7. Private Christians may examine and try the doctrine of Ministers which they hear, as the noble Bereans, *Acts 17, 11.*

8. Private Christians may observe where Ministers fail in any point, and modestly and privately Help a Minister, and suggest things to him which he himself thought not of, *Acts 18. 26.*

9. Private Christians may go home to a Minister (after Publick meetings are broken up) and put questions to him, or make any reasonable motions to him about his doctrine, *Acts 13. 42, 43. Mat. 24. 3. Mark 9. 28.*

10. Private Christians if they observe a Minister to neglect his duty, may lovingly tell him of it, and urge him to diligence, *Col.*

17. *Col.*

All these Liberties belong to Private Christians: yea not only to men, but to women also in some cases, as is proved by the examples of *Bathsheba, Lois, Eunice, Abigail, Hester, Lydia, Priscilla*, and other good women mentioned in the Bible.

And therefore All this that a Gifted man may do amounts not to preaching; for 'tis no more than what a Gifted woman may do, either widow, or married wife with her Husbands leave. Yet what sober mind will grant a woman liberty to preach?

Now let me shew you what a Gifted man may not do, except he be a Minister; which is the second Thing.

2. The Bounds and restrictions which God sets to Private Christians in the exercise of their Spiritual Gifts.

Bound 1.

1. The Gifted man is limited and bounded in his Family. For though he may teach his children and servants, and pray with them, yet he may not administer the Sacraments to them: for God hath appointed his Ministers to be his Seal-Keepers, as is before-shewed, *1 Cor. 4. 1.*

The Gifted man may catechise them and fit them for Sacraments, and there his work ends, and there the Ministers work begins.

The Household of *Stephanus* was baptised, yet not by *Stephanus* himself, but by *Paul*, *1 Cor.*

Cor. 1. 16. [I baptised the Household of Stephanus.]

Bound 2.

2. The Gifted man is bounded and limited in teaching: limited to his family and his own Household: for though he may teach (them,) yet he may not teach the (Church) or whole House of God, without ordination, *John 10. 1, 2, 3.* He must not climb into the sheepfold, before the Porter openeth to him; and then the sheep hear his voice, that is, the sheep hear him preach in the Fold, or Solemn Assembly. This teaching of the Church belongs to Ministers, *1 Cor. 4. 17.* to an ordained *Timothy*, and such as He was, *1 Tim. 3. 15.* compared with chap. 11, 13, 16. This belongs to ordained Elders, *Acts 20, 17, 28. 1 Pet. 5. 1, 2.* and you know Christ commissioned *Peter* to feed his sheep: and he ordained Twelve and sent them out to Preach: and how can they preach except they be sent? To what purpose should Christ chuse Embassadors to do that, which belongs to every man? and I have before shewed, that Preaching the word, is the Principal work of a Minister.

Hence Propheying in the Church is limited to Prophets, *1 Cor. 14. 29.* [*Let the Prophets speak, &c.*] when shall they speak? see *v. 23.* [*when the whole Church be come together in some place.*] chapt. 12. 29. [*Are all Prophets? are all Teachers?*] Hence Pastors and Teachers (men in office) are said to be given on purpose for the edifying of the Church, *Eph. 4. 12.*

God hath his Embassadors for the Church, as well as for the world: and none must carry

his errand to the Church : but one that hath special Commission. The Apostle tells the Church He was an Embassador for Christ to them to beseech them, as though God besought them, 1 Cor. 5. 20.

The Gifted man may teach his Family; and there his work ends; his Teaching-work, his Teaching-exercise is bounded within the compass of his own Family; and here the Ministers work begins: The Minister teacheth a Combination and Congregation of Families, teacheth the whole Church. For what is a Church (ordinarily) but a Combination of Households? As Paul writing to the Church at Corinth mentions several Households as Members of the Church, viz. the House of Chloe, the Household of Stephanus, the House of Aquila and Priscilla, 1 Cor. chap. 1. and chap. 16.

Bound 3.

3. The Gifted man is limited in conference and discourse. 'Tis true he may confer and discourse of Divine matters, but not in all places, and all times. He is limited to private Houses, and private Places, for his discourse; He may not confer with a Minister (much less dispute with him and controul him) in the Church, and the solemn Assemblies for worship of God. Thus the malicious Jews did disturb Christ frequently in publick; but his own Disciples put their Questions privately, Mat. 24. 3. Mark 9. 28. [When he was come into the House, his Disciples asked him privately.] So those Religious Profelytes followed Paul and Barnabas, when the Congregation was broken up, to confer with them,

them, *Acts* 13. 43. and thus *Aquila* and *Priscilla* discoursed privately with *Apollos* about the way of God, and of Christs baptism, *Act.* 18. 26.

Indeed a private Christian may discourse of Religion before a civil Court of Judicature, when he is called to it by the Magistrate, and falsely accused. As *Stephen*, and the blessed Martyrs in *Queen Maries* times, disputed with the Bishops for the truth, *1 Pet.* 3. 14, 15, 16. But this is rather a Just Defence, than a Common or voluntary conference. This is an Apology for a mans self against the mouth of Slanders.

But a Minister may (if occasion be offered) discourse Publickly with another Minister: yea He may dispute openly with any Enemy, in defence of the Church, *1 Cor.* 14. 32. [*The Spirits of the Prophets are subject to the Prophets.*] *Gal.* 2. 5, 6, 14. [*They who seemed to be somewhat in conference added nothing to me. I said unto Peter before them all, &c.*]

Here one Minister had open conference with another before the People, *Phil.* 1. 17. [*I am fit for the defence of the Gospel.*] See further, *Titus* 1. 9, 10, 11.

A private Christian may confer in private Assemblies; and there his conference-work ends: and here the Ministers work begins: who is (by office) to confer in publick upon necessary occasions. As Christ often reasoned with the Scribes and Pharisees openly, who sate in *Moses* Chair, and were men in office.

Bound 4.

4. The Gifted man (if un-ordained) is limited

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ted in Private Meetings. 'Tis true, Private Christians may meet together; they may confer, and pray and read together, upon divers occasions. But they may not preach, in private Meeting: They may not expound and interpret the Scripture, in private Meetings: They may not take a Text, raise Doctrins, Reasons, Uses, and deliver Sermons as from themselves, in Private Meetings: They may not do that to a combination of Families in an House, which none but Ministers may do in the Church.

I say, The Private Christian is limited to conference, in such Meetings: this is the Bound which God hath set him, and he must not go beyond it. His highest Privilege is Conference, or speaking one to another, *Mal. 3. 16.* [*Spake often one to another:*] not one to all, not one to many; but one to one, one to another; in familiar conference, or communication; as the Disciples that went to *Emmaus*, *Luke 24. 17.* [*One to another.*] So *Aquila and Priscilla* to one *Apollas*, *Acts 18.* So Christs Disciples spake to him one by one in their private Assemblies, *John 14. 5, 8.* *Mark 14. 19.* [*And to say unto him, One by one.*]

Thus far Christ allowed Women, even *Mary* and *Martha* to confer with him in points of Faith, *John 11. 20, 21, 22, &c.* And this was the highest Privilege that *Cornelius* had in that private Meeting, though in his own house: He had a familiar discourse with *Peter*, one to one, *Acts 10. 29, 30, 31, &c.* but *Peter* only interpreted the Scripture, as may be seen in the same chapter.

Here's the difference betwixt Preaching and Confer

Conference. Conference is a mutual speaking by course one to one: Preaching is a single speaking one to many; and that in a way of interpretation, or exposition of the Scripture.

When only two Disciples and Christ were met together in a journey: the two Disciples communed one with another, and both of them with Christ, by turns; I mean, one at a time: But Christ only expounded the Scriptures, and made a continued Speech, in that short meeting. And after Christ was come among them, they did not offer to speak in his presence, till they were asked a question, Luke 24. 13, 14, &c. & 25, 26, 27.

And that you may thorowly understand, this matter I will reduce it to a particular Question.

Quest. *Whether may a Private Christian (if a Gifted man) expound the Scripture, at a private Meeting, either in his own or any other House, where several Persons are met together; out of several Families or Households, to serve God in private Duties?*

Ans. No, He may not: 'Tis unlawfull in ordinary cases, and especially where there is a Minister to be had, so to do.

I grant, A Gifted man may teach his own Family, in the hearing of any Friends and Neighbour, that may come occasionally to him upon some special business, whiles he is in the duty. If any come in accidentally (whiles a man is opening the Scripture to his house) he doth not properly expound to them: but only to his own family in their hearing. As one that admonisheth

monisheth a Brother before Witnesse, doth not properly admonish the Witnesse, but his Brother in their hearing : As I may catechize my Child before a whole house full of people; and yet my so doing is not at all a catechising of the Standers by. All this is granted.

Yet a Private Christian ought not to interpret Scripture, in any set appointed meeting, to the Members of several families, purposely and Customarily assembled, to serve God together in one house.

Ground.

1. Because to expound Scripture to any set assembly greater than thy own household, is to preach : and preaching in a house is all one as preaching in a Pulpit. *Acts* 28. 30, 31. Here *Pauls* teaching the things of Christ at a set meeting in his own house, is called preaching, and this work of private teaching belongs to the Ministry, *Acts* 20. 20, 21. [*I have taught you publicly, and from house to house, repentance towards God, and faith towards our Lord Jesus Christ.*] and thus *Peter* preached in *Cornelius* his house, *Acts* 10. 36, 42. Preaching is preaching wherever it be ; and that which is preaching in a Pulpit, is so in an house too. And I have already proved that none must preach but Ministers. And what is Preaching, but an Interpretation of the Scriptures to a combination of Families, or to a congregation of Church-Members and others, met together for Solemn worship? Hence 'tis called, A right dividing the word of Truth, *2 Tim.* 2. 15. A giving the sence of Scripture, *Nehem.* 8. 7, 8.

2. Because

2. Because in those Private meetings which are recorded in Scripture, there were Ministers appointed to meet among them, and they only expounded the Scriptures at such Meetings. For instance, That meeting which *Malachy* speaks of, *Mal.* 3. 16. it cannot be thought that the Prophet excludes himself, when he sayes, They that feared the Lord spake often one to another, &c. and that famous meeting in *Cornelius* house was a meeting of several persons, out of more Households than one; and *Peter* was the only Teacher among them, *Acts* 10. 24, 27, 33, 34. And *Paul* and *Barnabas* were the only Teachers in that Private meeting, *Acts* 13. 43. And *Paul* and *Silas* were the only Teachers in that meeting, (whether publick or private,) *Acts* 16. 13. 'Tis very likely this was a publick meeting, free or all comers.

So in All the Private meetings which Christ held with his Disciples, he himself was the only Teacher among them, *Mark* 9. 33, 34, 35, &c. and other places.

And though *Aquila* and *Priscilla* are said to expound the way of God to *Apollos*, *Acts* 18. yet they expounded not the Scripture to him, but the way of Christs baptism, different from *John Baptists* way. For *Apollos* was mighty in the Scriptures before, and was able rather to have helped them to expound the Scriptures, *v.* 24. How could he be mighty in the Scriptures, if he knew not the sence, if he could not expound till he were taught? but *Aquila* and *Priscilla* gave him a relation of passages concerning the baptism of the Holy Ghost, and the Gift of Miracles,

rades, which he knew not of, before they told him; for he knew only the baptism of *John*, v. 25. Besides this expounding was to one *Apollos*, only to one man, v. 26. that is, by a familiar conference or talking together, they acquainted him with many passages of Christ, and of the Apostles, and of the Holy Ghost, which came to pass betwixt *John's* Baptism and that time, such as *Acts* 1. 4, 5. and chapter 2. 1, 2, 3, 4. passages which were not written in the Scripture: for in *Apollos* time, the New Testament was not written; and now there were no other Scriptures than the Old Testament. And further, this meeting of *Apollos* with *Aquila* and *Priscilla* was no set-meeting on purpose, or custom, but occasional, and unthought of: for he was preaching in the Synagogue, and they heard him, and so they took occasion to speak privately with him, v. 26. therefore this example meddles not with the question, and is nothing to the purpose.

3. Because it is a superstitious Action, more than is written, a will-worship. The Scripture saith nothing of a private mans interpreting the Scripture in a private meeting. There is neither Precept nor Example for it in the word of God. And if the Scripture saith nothing of it, we cannot practise it in faith, except we will worship God after the traditions of men. And this Argument is much like that of the Apostle, *Heb.* 7. 13, 14. [*Of which Tribe Moses spake nothing concerning Priesthood.*]. So say I, The Scripture speaks of Ministers interpreting in private meeting. But it speaks nothing of Gifted mens interpretation

interpretation in such meetings. There is no Text which either expresseth or implyeth such a Liberty of interpretation. Because otherwise there would be no clear and sufficient distinction betwixt a Ministers work, and the work of a private person. For what is their Greatest work, but to Teach the Church? And what are Ministers but Church-Teachers? *Eph. 4. 11, 12.* [Some Pastors and Teachers, for the work of the Ministry.] Teaching is the Ministers work, yea teaching in houses, *Acts 20. 20, 21.*

A Minister is distinguished from all other men by his Teaching in the Church: Now if others should be allowed to preach, there would be little or no difference betwixt a Minister and no Minister. This were the way to make every man a Minister, and every Minister but a common man; and so by degrees this Office would be destroyed, and the distinction cease.

But God will have this distinction of Ministers to stand, their name shall be Teachers, and all shall not have that name in the Church, *1 Cor. 12. 28, 29.* [God hath set some in the Church, some Teachers: are all Teachers?] and in other places it is said, Let every man abide in his own Calling, Let no man suffer as a busie Body in other mens matters.

5. Because (as I said) the Highest Privilege of a private Christian in a Set-meeting is Conference, or speaking one to another, communication. The Scripture saith they may confer together: and goes no further: therefore they must not pass this bound.

Ob. But why may not a man teach many at once,

as well as one? why not teach in a private Meeting, as well as in our own Families?

Sol. Because thou hast a Call to do the one, but no Call to do the other: thou art Called to teach in thy Family; but not in other mens Families, nor in a Set-meeting.

Why might not Gifted *Saul*, and Gifted *Uzziah* as well offer Sacrifice and Incense, as pray in their Families? Because they had no Call to it.

2. Because thou art Master and Ruler in thy own Family: but thou art no Master nor Ruler over other mens Families. And Teaching is an act of Superiority and Authority; and to be Taught, is an act of Subjection, 1 *Tim.* 2. 11, 12. *chapt.* 4. 10. *Heb.* 13. 7.

To these may be added all the grounds before urged in my Answer to the Question.

We conclude then, that God hath set Private Gifted men their Bounds, which they must not pass: and this is one Bound which is set them: They are limited in Private Meetings: They are limited to Conference: And they must not preach in Private Houses.

And believe it, 'tis dangerous breaking out beyond the bounds which God hath set, lest we fall into a *Perez-Uzzah*, or lest we perish in the Gain-saying of *Corah*, and lest the Lord break forth upon us, as the Scripture phrase is, concerning the old bounds which once God set to *Israel*, *Exod.* 19. 21, 22, 23, 24. with *v.* 12. [Thou shalt set bounds unto the people, &c. Charge the people lest they break thorow to gaze, and many of them perish: Let not the Priests and the people break thorow,

thorow, to come up to the Lord, lest he break forth upon them.]

Thus much of the Bounds betwixt the Minister, and the Gifted man.

Now to the last Question.

Quest. 6. *How may one discern this Office in a man? or How may one know a Minister from a Gifted man that is no Minister? seeing the Office is a relation, and all relation is invisible?*

Ans^r. All other Offices and Relations are known: So may this of the Ministry be known, and in the same manner.

The Office of the Ministry may be known the same way that the Office of a Judge, or Justice of Peate, or Captain is known: or as the relation of an Husband or wife, or legitimate Child is known.

Now These Offices and Relations are commonly known two waies, viz.

1. By sufficient Testimony of knowing, and Honest men; The Testimony of such as do certainly know, whether the man in Question be in such Office and Relation or not; and such as will faithfully report their knowledge.

I will put a plain case, Suppose a Stranger should come into the Pulpit, and preach a good Sermon, and you would know, whether this man be a Minister, or only a Gifted man; go to the Minister that admitted him into the Pulpit, and ask him, whether He that Preached be ordained, or not; if He cannot tell, go to the Preacher and ask him, what Ministers he is acquainted with; if he be acquainted with no Ministers, it's an hundred to one, but he is an unordained man: if he be, go to those Ministers and ask them.

When

When *Paul* was a Stranger at *Jerusalem*, not known to be a Minister, the Disciples and Brethren would not receive him, till *Barnabas* (a faithfull Minister) had told them, He was called to be a Minister, *Acts* 9. 26, 27, 28.

The Testimony of a good Minister (especially an eye-witness of any mans ordination) deserves credit, and is a sufficient ground, *Lu.* 1. 1, 2 [Things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and Ministers of the Word.]

Hence it was a Custom formerly in *England*, if any man came to be Minister of any Parish, Two or Three Neighbouring Ministers were to give him possession of the Church, &c.

And this action of known Ministers was that which deservedly satisfied the People.

But now the Times are so loose in Liberty, 'tis harder to discern a mans ordination, than it hath been: and therefore if you find it not out by report of other, take another course, viz.

2. By some Instrument, Writing, Commission or Certificate. How will you certainly know a Justice of Peace, but by a sight of his Commission. How will you certainly know a Husband and Wife, from a Fornicator and his Whore, but by a Certificate of timely Marriage?

Even so you may know a Minister from another man, and from an Usurper, by his Certificate of Ordination under the hands of those that ordained him.

Thus *Saint Luke* certifies in writing, that *Paul* and *Barnabas* were ordained, in his Treatise of the *Acts of the Apostles*, *Acts* 13. Thus *Paul* certi-

les of *Timothy*, that *Timothy* was ordained by himself and the Presbytery, in his Epistles to *Timothy*, which were to be published to the whole Church.

Yea thus *Paul* certified of *Titus*, when he was to go to *Corinth* where he was unknown, that he was his Partner in the Ministry, and sends this Certificate in an Epistle to *Corinth*, to satisfy all that should enquire of him, 2 Cor. 8. 23. [*Whether any do enquire of Titus, He is my Partner and Fellow-helper.*]

Then, If a Stranger preach among you, and you would know whether he be a Minister: Go to him, and modestly enquire of him whether He be ordained? If he answers, yea: then enquire further, where, and by whom? and desire him to direct you to some Ministers of his acquaintance that may inform you of his Office: or else intreat him to bring his Certificate of Ordination with him when he comes next to preach, and to shew it you in the presence of some faithfull Minister of the Gospel.

Here I will answer an Objection.

Ob. But *Paul* proves his Office another way, viz. by successe of his labours, and saith, He needed not Certificates of men, 1 Cor. 9. 1, 2. with 2 Cor. 3. 1, 2, 3. [*or need we, as some others, Epistles of Commendation to you.*]

Sol. Successe doth not alwaies prove a lawfull Call. Stollen corn may grow; and a Child begotten in Adultery may thrive. And Success doth sometimes shew Gods power to bring good out of evil, not his approbation, of the thing which he causeth to serve to the good of

his Church : For all things shall work together for good : yea God may make good use of the Ministry of the Devil himself ; *Acts* 16. 16, 17.

2. Set the ill success of Gifted men against their good success : and 'twill be like *Pharaoh's* Kine, the bad will devour and eat up all the good. Many Gifted men have had but bad success by their irregular preaching, both for themselves and their Hearers. Such hath been the blindness of mind, hardness and pride of heart, strong Delusion and Apostacy which hath possessed some of them, that they may serve as Monuments of wrath, and Spectacles of Gods vengeance to After-age. And whence have come our Divisions, Separations, Errors, Heresies, Blasphemies; but from the Toleration of Unproved, and Un-ordained Preachers?

Yet my opinion is of those Learned and Good Ministers who are made Tryers of Preachers, that if the Supreme Magistrate would grant them a Commission to ordain all those whom they find un-ordained; they would then more than try; they would also ordain them, or else refer them to be ordained, before they admit or approve of them.

But to return to my purpose, let me speak something to the Text in the Objection.

3. *Paul* was an ordained Minister, and known at *Corinth* : and his drift (in the Texts urged) is to prove, that He was not only ordained of men; but also fitted and qualified of God, and that sufficiently : and that this was his aim (in pleading Success) appears in the same Chapter, *viz.* 2 *Cor.* 3. 5, 6. [*Who also hath made us able Ministers.*]

gisters } And some at *Corinth* had cavilled against his Abilities, under valued his Gifts, 2 *Cor.* 10. 10. Now (saith *Paul*) to prove my Gifts, I need not bring you a Certificate from others, for you have had ample experience of them; and consequently I am no Titular Minister only; but a real Minister; both Gifted and Called. This is the scope.

4. Though *Paul* needed not Letters Testimonial after his Ordination and Gifts were known at *Corinth*; yet at other places he needed such Letters, before he was ordained and before he was known

Time was when *Paul* needed a good Testimonial, viz. when he began first to preach, when he was not known to be a Minister, and before the Church was acquainted, that God had given him a Call from Heaven, *Act.* 9. 26, 27, 28. [Barnabas took him, and brought him to the Apostles, and declared unto them, how He had seen the Lord in the way, and that He had spoken to him, &c.] *Paul* doth not undertake to satisfy the People by his Gifts concerning his Call: but refers all to the Testimony of *Barnabas* his Fellow-Minister; and he satisfies all the other Apostles concerning *Paul*; and then the Church joyn themselves to him, not before. And he was with them coming in and going out, at *J. rusalem*, that is as a Guide, or Minister.

But after this *Paul* was ordained (as I said) and became a famous Minister; and was particularly known at *Corinth*, as their Minister; and now he needed not these kind of Testimonials, as formerly.

The Case of many of our Ancient Ministers in England. How ridiculous would it be for Ministers that have lived many years with a People, to bring Testimonials to their own Flock? The Peoples own experience is the best Testimonial in such a case: written not with ink and paper, but with the Spirit of the living God.

5. *Paul* confesseth that other Ministers do need Testimonials, though He did not, for the phrase is [Need we, as Some other, Epistles of Commendation.]

2 Cor. 3. 1. Yea *Paul* gives such Letters in behalf of others that were not known, and some that were partly known before. As to *Titus*, and the Messengers sent with him, 2 Cor. 8. 18, 22, 23. So also He gives like Letters of commendation in behalf of *Timothy*, Phil. 2. 22. [As a Son with the Father, He hath served with me in the Gospel.]

We conclude then, that the Office of a Minister is to be known ordinarily by Certificates of Ordination. And Ordinary Ministers need such Certificate in strange places; though *Paul* (who was well known, and was able, if need had been, to have wrought a Miracle to prove his Call to the Ministry) might not need it, as others do.

Thus much of sixth Question. Let me briefly apply the Doctrine.

Use 1.

This Doctrine may teach us to see what an error it is to deny the Office of the Ministry. For if the Office be a Fundamental Truth, then denial of it can be no less than a Fundamental error, an error that razeth the Foundation of Religion,

ligion, a damnable Heresie, a denyal of the Father and the Son, as appears by these three Scriptures urged in the beginning, *Mat. 10. 14, 15. Luke 16. 16. John 13. 20.*

Aggravations of this Error.

1. It destroys the Principal means of saving faith; for so is the Ministry, *Rom. 10. 14, 15, 17.*

2. It destroys the greatest Bulwark of Religion, the greatest Preservative against Apostacy; such is the Ministry. For God gives Pastors and Teachers, to keep men from being tossed to and fro with every wind of Doctrine, *Eph. 4. 11, 14.* and they are set for defence of the Gospel, *Phil. 1. 17.*

3. It overthrows all publick Ordinances, and consequently all publick Sabbaths, and all Solemn Assemblies for Divine worship. For men cannot baptize or preach, or give the Lords Supper without this Office, as is before shewed.

• Use 2.

This may teach us to magnifie this Office of the Ministry, and to prize it, and be thankfull for it! Christians, Do not you undervalue that for which Christ dyed, and rose again. Do not you put your feet upon it: But rather exalt it, rather crown it with a Crown of Glory, rather give your hearts, and hands, and heads, and tongues, in defence of it; rather give up your Souls and selves to it, rather bestow your best Affection; & dearest Loves upon it. Remember 'tis expressly signed with the reverend Name of the blessed Trinity, as I shewed you in the beginning. There

are three eminent Scriptures which magnifie this Office, as the mouth of God, *Rom. 11. 13. 1 Tim. 3. 1. 2. Cor. 3. 8. 9, 10, 11.* but I hasten.

Use 3.

This may teach us to reverence the Persons that bear this Office. Honour Ministers for their Office-sake. Do not despise them in your Hearts; Do not revile them with your Tongues; Do not disgrace them with your evil Lives; Do not kill them with Unkindnesses; Do not joyn in conspiracy against them; Do not rob them of their Dues; Do not starve their Bodies, and undo their Families; Do not vex their righteous Souls by filthy conversations. But rather Honour and reverence them; rather love and encourage, and pray for them; yea esteem them very highly in love to their work sake, *1 Thess. 5. 12, 13.* (Work's sake.) what is their work? an excellent, Heavenly, honourable, comfortable, profitable work. For what do they do for you? Do they not win your Souls, and confirm your Souls, and reclaim your Souls, and comfort your Souls, and watch for your Souls? Do they not pity and pray for your Souls? Do they not study and preach, and labour night and day to save your Souls? O let them have love for love, care for care, respect for respect, honour for honour.

The Scripture hath put upon them a Crown of Honour; Do not you put upon them a Crown of Thorns, and contempt, *1 Tim. 5. 17.* [*Let the Elders that rule well be counted worthy of double honour, &c.* But I have already pleaded in a printed Book, for the Persons of the English Ministry, and therefore I will say the less now.

Use 4. This

This may teach us to Plead for this Office :
Let Ministers, let all Christians contend for it, as
for one of the weightier matters of Religion: yez
contend earnestly, as that Phrase is, *Jude. 3.*

This Office hath many Adversarie : Satan hath
railed all his forces, hath engaged all his Instru-
ments against it : Now stand to it like men, like
Champions, and men of valour. Quit you
like men, and be strong. Many occasions may
be offered you; plead for it upon all lawfull oc-
casions : Such as these which follow.

Occasions.

1. If you hear any man say, The Ministry is
mans invention: Here's an occasion; Now plead
for the Office, and say, 'Tis Gods institution :
God hath set it in his Church: and Christ dyed
and rose again to perpetuate it, *1 Cor. 12. 28.*
[*God hath set some in the Church, some Pastors and
Teachers.*] & *Eph. 4. 8, 9, 10, 11.*

2. If you hear any man say, 'Tis a Tempora-
ry Office; 'Tis lost and ceased, and dead : Here's
an occasion; Now plead for the Ministry, and
say, 'Tis a permanent, lasting, perpetual Office,
to abide in the Church to the end of the
World; and urge those Scriptures, *Mal. 28.*
19, 20. & Eph. 4.

3. If you hear any man say, 'Tis a needlesse
Office: Stand up for it, and say, 'Tis as needfull
to the Church, as the Sun to the World; and as
eyes to the Blind, *Rom. 10. 14, 17. Acts 8. 30,*
31. 'Tis reported of the men at *Antioch* that
when there was talk of silencing *Chrysostom*, they
cried out, Better the Sun should cease from

shining, than that the mouth of *Chrysostom* should be stopt from preaching. Who art thou then that despisest Gods Hoast, and sayest, There is no need of any of the thousands of Burning and Shining Lights in the Christian world?

If you hear any man say, 'Tis a Common office: Stand up for it, and plead and say, 'Tis a special peculiar office, belongs to some only, not to all, 1 Cor. 12. 28. [Are all Teachers?] Yea stand to this, that none must preach but those that are specially Called, and Ordained. The very word (Office) proves that the work doth not belong to every one: For need men to be put in Office to do that work which belongs to every man that is out of Office, to do?

The Apostle unites the Office and work so inseperably, that to desire the one is to desire the other, and to undertake the one, is to undertake the other, 1 Tim. 3. 1. [If any man desire the Office, He desires the work.] q. d. The work cannot be lawfully done without the Office. See further, Rom. 10. 15. Heb. 5. 4, 5. Job. 7. 28. 1 Tim. 3. 10.

This may teach us to improve the Office of the Ministry. Make good use of Ministers whiles you have them. Obey them; be ruled by them; advise with them, ask their Help and Direction, &c.

Rules for such improvement.

1. Give up your selves to their Ministry, without reservation of any secret Lust, and follow them in all things wherein they follow Christ, 2 Cor. 8. 5. 1 Cor. 11. 1.

2. Use them as Interpreters: If you meet with a dark Scripture, go to your Minister, and

ask

ask the meaning, as the Eunuch asked Philip, *Acts* 8. 34, &c.

3. Use them as the Bulwark of the Truth : If false Doctrine be preached, and you stagger at it, go to your Minister to be settled, *Eph.* 4. 11, 14. *Phil.* 1. 17.

4. Use them as your Comforters : In case you be troubled in mind, go to your Minister for satisfaction ; say to them as the Converts did to the Apostles, and as the Goaler, *Acts* 2. & *Acts* 16. *What must I do to be saved?*

5. Use them as Nurses; and desire the sincere milk from them, *1 Thess.* 2. 7.

6. Use them in outward Affliction, and the hour of death : when you are ready to dye send for your Minister, and beg his Prayers, and Comforts, *2 Cor.* 1. 4, 5, 6. *James* 5. 14, 15.

Thus much to the 10th. Principle.

The eleventh Principle.

[*And of resurrection of the dead.*]

Deft. The resurrection of the dead is a Fundamental Principle of Christian Religion.

Abraham was a good Christian, for he saw Christs day and rejoyced, and this was one great Article of *Abrahams* faith, That God was able to raise the dead, *Heb.* 11. 19. This was also an Article of *Jobs* faith, who was a man of *Abrahams* religion, and professeth his belief in these words, *Job.* 19. 25, 26, &c. [*I know that my Redeemer liveth, &c. and though worms destroy this Body, yet in my flesh shall I see God.*] Thus *Martha*

Martha, when Christ told her that her brother should rise again, professeth she did not question his resurrection at the last day. *Joh. 11. 23, 24.* And how zealously doth Sr. Paul rebuke those that look upon the resurrection as an incredible principle? *Act. 17. 8.*

To open this Principle, I will put two questions.

Questions.

1. What is the Resurrection?
2. Why is it reckoned a Fundamental?

Quest. 1. *What is the Resurrection?*

Ans. An universal rising again of the same bodies that have died, to be re-united to the same souls that departed from them; some to endless life and happiness; and some to endless death and misery.

In this Description are 6. Branches.

1. The resurrection is a rising again: as a man that lyeth down to sleep, riseth up when he awaketh: Thus much the word (resurrection) importeth, and 'tis frequently called in the Scripture, a rising again, *Mat. 20. 19. Mat. 27. 52. Joh. 11. 24. [Rise again, risen again]*

Here's the difference betwixt Creation, and Resurrection. Creation is a making of something out of nothing, that never had any being before, *Act. 17. 28.* But Resurrection is a restoring of a decayed thing, which had a former being: Hence 'tis called, the Restitution. *Act. 3. 21.*

2. A rising of the same bodies that have died: the same numerical bodies, the very same parts, and

members, and no other,
 As Christ's body (after his resurrection) is
 his own body, the very same, and not another,
 1 Cor. 3. 21. [His glorious body] Luk. 24. 39.
 [my self] whence he is called, the same Jesus
 after his resurrection, Act. 1. 11. The same that
 ascended, Eph. 4. 9, 10.

Even so, our bodies shall be our own (after
 the resurrection) the very same bodies (for
 substance, though not for quality) Job. 19. 27.
 not another. 1 Cor. 15. 38. To every seed his own
 body. The very same bodies that are carried to
 the graves shall rise, Job. 5. 28, 29. They that are
 in the graves shall come forth.

3. An universal rising. Not few bodies, but
 many, not some, but all; yea every one shall rise
 again, Job. 5. 28. All that are in the graves.
 Great and small, the just, and the unjust, Rev.
 20. 12, 13. Act. 24. 15. 2 Cor. 5. 10.

4. A rising for a re-union: to be united, or
 joyned again to the same souls that departed:
 every body to its proper soul, its own soul, 1
 Cor. 15. 38. To every seed (that is every soul) its
 own body. Job. 19. 26. In my flesh shall I see God.
 I in my flesh: that is, my soul in my body shall
 see him; My soul united to my body, shall look
 through mine own very eyes and see him; Shall
 see Jesus Christ my living Redeemer.

5. Some to endless life and happiness, Job. 6. 40.
 That every one that seeth the Son, and believeth on
 him may have everlasting life, and I will raise him up
 at the last day. Phil. 3. 21. That it may be fashioned
 like unto his glorious body, Job. 5. 29. They that
 have

have done good, unto the resurrection of life; *Isa. 26. 19.*

6. And some to endless death and misery; in everlasting shame and punishment, *Job. 5. 26.* And they that have done evil; unto the resurrection of damnation. *Mat. 25. 46.* Into everlasting punishment. *Dan. 12. 2.* Some to everlasting life, and some to shame and everlasting contempt.

Quest. 2. Why is the resurrection of the dead, to be reckoned a Fundamental Principle.

Ans. For these reasons.

1. Because 'tis expressly called a Fundamental in the Scripture: God hath put this name upon it. Here in my Text 'tis numbred among the foundation-articles of religion, and is said to be a doctrine first delivered to the Church, and preferred before many, *1 Cor. 15. 3, 4.* I delivered unto you first of all, how that Jesus died and rose again, &c.

2. Because the knowledge and belief of this doctrine is strictly urged, 'tis enjoyned upon life and death, as a matter of salvation or damnation, *Ro. 10. 9.* If thou shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. And to deny this principle, is an overthrowing of the faith, *2 Tim. 1. 17. 18.* have erred, saying, the resurrection is past already, and overthrow the faith of some.

3. Because 'tis a doctrine which hath been principally confessed, by Martyrs and Christians in all ages; This they have been ready to suffer for, and to dye for.

Paul couples Jesus and the resurrection together in his Sermons and Confessions, and is

very

very zealous in defence of the resurrection, *Act.* 18. chapt. 23. 6. chapt. 24. v. 14, 15. *Act.* 23. 6, 7, 8. Yea many good Christians have died for this doctrine, *1 Cor.* 15. 29, 30. Else what shall they do that are baptized for the dead if the dead rise not? That is, what will become of all those blessed Martyrs, that were baptized to death for this principle of the resurrection, which is explained in the next verse, v. 30. *And why stand we in jeopardy every hour?* That is, in jeopardy of the like baptism for the dead; in danger of our lives, by the malice of persecuting Sadduces, who deny the resurrection; and by the fury of other Jewes, who deny Christs resurrection, which we maintain with hazzard of our lives. And this kind of martyrdom is called baptism in another place, *Mat.* 20. 22, 23.

4. Because the resurrection of the dead, is the foundation of a Christians hope, for future happiness: all our hope for eternity is built upon *1 Cor.* 15. 36. *That which thou sowest is not quickened except it dye.* *1 Pet.* 1. 3, 4. *Blessed be God, who hath begotten us to a lively hope by the resurrection, &c.* And the Apostle unites the hope and resurrection of the dead in one, *Act.* 24. 15. *q. d.* There were no hope for the dead Saints, if there were no resurrection; and therefore in defence of the resurrection, in another place, he urgeth the hope that we have by it after this life, *1 Cor.* 15. v. 18, 19.

5. Because the doctrine of the resurrection, is a Comprehensive doctrine: it comprehends many more principles in it: 'Tis a womb of truths,

truths, a treasure of Christian priviledges and principles. It comprehends the doctrine of the spiritual resurrection, *Col. 3. 1.* Of the Omnipotency of God: for what is too hard for him to do, that can raise the dead? *Act. 26. 8.* *Ep. 1. 19, 20.* Yea it comprehends all religion; See *1 Cor. 15. 13, 14, 15. &c.*

Now to the Application.

Use I.

We may inferre from hence; as followeth.

1. Then there will be a day of Judgement. If there be a resurrection, there will be also an eternal Judgement? To what end shall all rise, but that all may be impartially judged, *Rev. 20. 12, 13.* *Act. 17. 31.*

2. Then there is danger in denying the resurrection: 'tis dangerous to overturn foundations; to overthrow the faith, *2 Tim. 2. 17, 18.* No resurrection, no religion: no resurrection, no reward or punishment in another world: no resurrection, no faith, yea no Christ: for we cannot deny the resurrection, but we must deny Christ, *1 Cor. 15. 12, 13, 14. 17, 18.* If there be no resurrection, then is Christ not risen: then your faith is vain, ye are yet in your sins; then they which sleep in Christ are perished.

3. Then the dayes are evil: the times we live in are wicked. For some among us deny the resurrection, raze the foundation: yet under a colour of light and religion: pretending

light within them which suggests their
reasonable doctrine; and no marvel, for Satan
himself is transformed into an Angel of light,
therefore it is no great thing if his Ministers
also be transformed, 2 Cor. 11. 14, 15.

This error against the resurrection, was rise
among the Jewes, a little before their de-
struction, maintained by the Sect of the Sad-
duces, Mat. 22. 23. Luk. 20. v. 27. Act.
23. 8.

And indeed there is no great difference in
religion betwixt those old Sadduces, and our
new Sadduces the Quakers: as may appear by
comparison of their principles.

*The Comparison; or the common principles of
Sadduces, old and new.*

1. The old Sadduces rejected most part of
the Scripture, even all but the five books of
Moses: and therefore Christ urgeth against them
Moses writings, though in other books of the
old Testament, there were plainer proofs of
the resurrection, Mat. 22.

And do not our new Sadduces deny all
Scripture: but what they judge to suit best
with their pretended light within them.

2. The old Sadduces, were great Sectaries,
separated themselves from the other Jewes:
They are called, the Sect of the Sadduces,
Act. 5. 17.

So do our new Sadduces, &c.

3. The old Sadduces could not endure the
Apostles and Ministers of Christ, but hated
them, and joyned with their persecutors a-
gainst

gainst them, *Act. 5. 17. 18.*

So our new Sadduces hate Ministers, and were it in their power, we should feel more of their fury.

4. The old Sadduces denied the reward of good works, and the punishment of evil works, in the world to come. Hence St. Paul urgeth against them, the hope of the dead, *Act. 23. 6.* Intimating their denial of all hope and reward in another life.

And some of our new Sadduces deny Heaven and Hell, and deride the place of the blessed, the Heaven of Heavens: as I have heard them before many witnesses.

5. The old Sadduces denied the resurrection of the body, *Act. 23. 8.*

So many of our new Sadduces, are principled against the resurrection of the body, whereof I have been also an Ear-witness.

Thus you have the Correspondency of the Sadduces and Quakers in their Principles, which shewes, they both walked by the same light; And the Principles of both are from the same Author, *viz.* The Prince of darkness.

Use II.

This is written for our Admonition: and may teach us to take heed of erring in the doctrine of the resurrection. Beware of the leaven Sadduces, *Mat. 16. 6.* Why? what was their leaven? See, *Act. 23. 8.* They say, there is no resurrection. Here

Here I will give you warning of three great Errors against the Resurrection; and will first set down the Errors, and then the Confutation.

Error I.

That there is no other Resurrection but that which is Spiritual, or that of the Soul from the death of Sin.
Confutation.

1. This was the very Error of *Hymeneus* and *Philetus*, who said, The Resurrection was past; *1 Tim.* 2. 17, 18. They seemed to grant a Resurrection, which is past in this life, denying that to come.

All Heretiques (to colour their Heresies) pretend to hold in some sense or other, what they intend to destroy; I will give some Instances.

1. Christs Adversaries were for (a) Christ, but not for (the) Christ.

2. The false Teachers at *Galatia* were for (a) Gospel; but not for (the) Gospel. *Gal.* 1. 6, 7, 8, 9.

3. The Papists are for (a) Justification, but not for (the) Justification.

4. The Enemies of *Pauls* Ministry, were for (a) Ministry (like *Corah* and his Company who sought the Priesthood also) but not for (the) Ministry, *2 Cor.* 11. 13.

5. The Adversaries of the Sabbath are for (a) Sabbath, but not for (the) Sabbath, not for the Lords day, but pretend every day for a Sabbath.

6. The Adversaries of the Scripture are for (a) Scripture, and for (a) word of God: but not for (the) Scripture, not for (the) written word of God.

In like manner: The Adversaries of the Resurrection, are for (a) Resurrection, but not for (the)

A General view of

(the) Resurrection; not for the last, and great, and Universal Resurrection at the last day. *Hymeneus* and *Philatus* were for a Resurrection which was past, but not for that to come.

2. The Scripture makes a plain distinction betwixt the Spiritual and Corporal Resurrection, and maintaineth both. Compare *Job*. 3. 24, 25. with *v.* 28, 29. The Spiritual Resurrection is limited to believers, *v.* 24. But the Corporal Resurrection is extended to all that are in the Graves; and 'tis said, they shall come forth, some to Life, and some to Damnation, which cannot be meant of the Spiritual Resurrection, *v.* 28, 29. Yea the Scripture speaks of the rising again of those that were spiritually risen before, and of their rising again after they are Dead in the Lord, after they are fallen asleep in Christ, *1 Cor.* 15, 16, 17, 18, 19. Yea Christ speaks of raising the Spiritual Believer in the last day, *Job*. 6. 40.

3. The Scripture speaks of a first Resurrection, and a second Death. *Rev.* 20. 5, 6. I will open this Text in another place.

Now as the Second Death implyeth and supposeth a first (viz. a Natural Death, besides the Spiritual) So the first Resurrection implyeth and supposeth a second Resurrection, viz. a Natural or Corporal Resurrection besides the Spiritual: for how can there be a first, without a second, or a second, without a first?

4. Our Resurrection shall be the same with Christs Resurrection; *1 Cor.* 15. 12, 13, 20, 21. *1st* 26. 19. Together with my Dead Body shall they arise. *1 Thel.* 4. 14. Even so, &c.

Now Christs Resurrection could not be Spiritual;

mal, a Resurrection of his Soul from Sin, for he was no Sinner; 1 *Pet.* 2. 22.

But his Resurrection was Corporal; He committed his Soul at last gasp to his Father, and his Body was laid in the Grave, and the same Body rose again. *Mat.* 28. 6, 7. *Luk.* 24. 37, 38, 39.

And how shall our Bodies be like his Glorious Body, except they be raised again, as his was raised, *Phil.* 3. 21.

Error II.

That in the Resurrection, the Substance of our Bodies shall be changed, and so not the same Bodies Rise, but some other new created Bodies; new, Airy Bodies, not flesh and Blood, Bones and Sinews, &c.

Confutation.

1. This opinion destroys the Resurrection, and turns it into a Creation; for if the Bodies be new made, and not the same Substance, then there is no Resurrection of the old, but a making of new; but there will be a real Resurrection, and we read of a Resurrection at the last day in many places: but of no new Creation; then, of no new Bodies, and new Substances; but of a rising again, in many places of the Bible before urged. Creation is out of nothing; Resurrection is of things in being, before a rising again of the same thing that had fallen.

2. The Bodies that shall arise shall come forth of the Graves, therefore they will be the same Bodies that lay in the Graves and rotted there, and no other; *Joh.* 5. 28, 29. *All that are in the Graves shall come forth*; *Mat.* 27. 52, 53. And the Sea shall render up the Dead, not new Bodies, but the old Dead Bodies; *Rev.* 20. 13.

3. The Bodies of the Faithful are the very Members of Christ: and is it likely that Christ will lose one of them? *1 Cor. 6. 19. Know you not that your Bodies are the Members of Christ?*

Now if the same Bodies rise not, Christs Members perish, *1 Cor. 15. 18. Then they also which are fallen a sleep in Christ are perished.* Therefore when Christ is speaking that he will lose nothing of all which the Father hath given him, he adds, *Joh. 6. 39, 40. I will raise it up again at the last day;* implying, that what is not raised, is utterly lost.

4. The Bodies of the wicked shall be cast into Hell; therefore the same Bodies shall rise, *Mat. 10. 28. chap. 5. 29, 30.*

Now if God should raise up new Bodies, and punish them that had never Sinned, this were great injustice: to punish one Body for another, to punish a Sin-lesse Body new Created, for a Sinful Body formerly made, and degenerated from its first Creation.

5. The Bodies that shall rise, shall be our own Bodies, and the same Bodies that are now our own in this life, shall be our own in the last day; therefore not new Bodies, not strange Bodies. *Job* saith, he shall see his Redeemer with his own eyes, and not another, *Job 19. 27.* The Apostle saith, God shall give to every Seed his own Body, *1 Cor. 15. 38.* And (as I said before) we shall rise, as Christ rose; and he rose with the same Body, not a Changling; *Eph. 4. 9, 10. The same that ascended, descended first.* The same Body that He took of the Virgin, the same that was nailed to the Crosse, the same that *Joseph* took down from the Crosse in his Arms, the same that

was laid in the Sepulchre, the same Body rose and ascended, not an imaginary, but a real Body, *John* 20. 25, 27. *Acts* 1. 6, 7. And is it not plain, our Bodies shall be like his in the Resurrection day, though they be changed for quality, yet they shall be the same for Substance? *Phil.* 3. 21. *1 Thes.* 4. 14.

Therefore when the Apostle speaketh of the Resurrection of the Body, he doth as it were point with the finger to these our own Bodies, and saith, *this Mortal, this Corruptable*, *1 Cor.* 15. 53. That is, the same Bodies that are now Mortal, & shall dye, the same Bodies that are corrupted and wasted to dust, shall be raised, and live for ever.

6. As Christ Conquered Death at his Resurrection, so all Christians shall Conquer Death at their Resurrection; which cannot be without a rising again of the same Bodies that Death hath imprisoned and led Captive, *1 Cor.* 15. 54. Now see how Christ Conquered Death at his Resurrection; *Acts* 2. 24. Death was not able to hold him any longer, when God came to raise him, *It was not possible that he should be holden of it.*

Now let me answer Objections.

Obj. But 'tis said, *Flesh and Blood cannot inherit the Kingdom of God*, *1 Cor.* 15. 50.

Sol. 'Tis added in the same verse, *Neither doth Corruption inherit incorruption*. To shew, that corrupt, and sinful Flesh and Blood cannot enter into heaven, in its corrupt estate, but shall be made like to Christs flesh and blood, before it enter; as is hinted in the verse before, v. 49, *We shall also bear the image of the heavenly*, that is, the heavenly Adam, Jesus Christ; we shall have ho-

dies like his bodie, and these vile bodies shall be like his ; they shall not enter into heaven vile as now they are, but shall be glorious bodies, and so enter in a state of glory, *Phil. 3. 21.*

Ob. But 'tis said in the Scripture last cited, Our vile bodies shall be changed, Phil. 3. 21.

Sol. That is, they shall be changed from their vileness ; changed in qualitie : they shall not be vile any more, but honourable and glorious bodies, made like Christs glorious body, and his body was not changed in substance, but in quality ; 'twas vile when crowned with Thorns and all besmeared with blood ; but now 'tis crowned with Beauty and Honour.

As mens hearts are changed in this life, *Ezek. 36. 26.* So their bodies shall be changed (in the same sense) in the Resurrection ; that is, changed in quality only, not in substance.

Ob. But 'tis said, thou sowest not that body that shall be, 1 Cor. 15. 37.

Sol. 1. 'Tis added in the same place, *But bare grain, may chance, of wheat or some other grain. But God giveth it a body as pleaseth him, to every seed his own body.* Which shews, that God will give every Soul his own body ; as they that sow wheat, reap wheat, and they that sow barley, reap barley ; So they that sow in their graves flesh and bones, and parts, and members, shall reap the same, and all their own. According to *Jobs* words, *My own eyes, and not another ; as they that sow wheat, shall not reap gold : So they that sow bodies, shall not reap Spirits, nor another Kind.*

2. *Not that body that shall be.* That is, not barely that body, without increase or advantage; 'tis sown bare grain, v. 37. that is, a bare, Mortal, Corrupt Body; but it shall rise with advantage, an Honourable, Glorious, Incorruptible Body, as is afterwards explained, v. 40. *The Glory of the Celestial or Heavenly is one, and the Glory of the Terrestrial or Earthly, is another.* See v. 42, 43; 44.

3. When the Apostle comes to explain himself afterward, and to apply this Similitude, he says peremptorily; This Corruptible must put on incorruption, and this Mortal, Immortality, and urgeth it twice together in two verses, v. 53; 54. To shew that he intends all along in this discourse of the Resurrection the same Body that dyed, *This Corruptible, this Mortal.*

Ob. *But the Apostle saith, 'Tis raised a Spiritual Body;* 1 Cor, 15. 44.

Sol. 1. 'Tis not said, it is raised a Spirit, but, a Body; a Spiritual Body. Now *σῶμα* and *πνεῦμα*, *Corpus*, & *Anima*, Body, and Spirit, are two distinct things of different Substances, that cannot be confounded; The Body cannot be the Spirit, nor the Spirit the Body; yea 'tis taken for granted in this Controversie which the Apostle handleth in this Chapter; that the Body shall be raised a Body, not a Spirit in the Resurrection; v. 35. *How are the Dead raised up? and with what Body do they come? With what Body? 'tis not with what Soul or Spirit; but with what Body? that's the state of the question.*

2. *A Spiritual Body;* that is not of a Spiritual Substance, as if the Body should be turned into a Soul

Soul, or Spirit, or Angel : But a Body endued with Spiritual qualities ; free from Carnal desires, and wholly Subject to the Spirit.

The Glorified Saints will be like Angels for quality, in respect of the use and Exercise of the body after the resurrection ; They shall have no inclinations to marriage and other earthly pleasures, *Mat. 22. 30.* Then the body shall not need meat and drink any more, but shall feed upon God and his presence, and live as well without meat and drink as if they were Spirits, and not Bodies, *Rev. 7. 16, 17.*

We read of spiritual men, spiritual understandings, spiritual minds, in the Scripture : yet by the word (spiritual) we do not mean a change of substance, but of qualities : neither men, nor their understandings, nor minds, are turned into Spirits, or spiritual substances ; but only their qualities are become spiritual.

Even so, we read of a spiritual body in the resurrection, yet the meaning is not a spiritual substance, but a spiritual quality in the body raised, a spiritual disposition and inclination.

I have been so large in Confutation of this error, that I will be brief in the next.

Error III.

That the Soul is mortal, dyeth with the body.

Confutation.

§ This error destroys the resurrection : for if the soul dye, the body cannot be quickned, nor raised, for the Soul is the life of the body : a soulless body is a dead body ; Therefore Christ urged the immortality of the souls of *Abraham, Isaac, and Jacob*, against the Sadduces, to prove the resurrection

urrection of their bodies, *Mat. 22. 31, 32, God is not the God of the dead, but of the living, that is, of the living souls of Abraham, Isaac, &c.*

To extirpate this error, let me put together some principal Texts of Scripture, which prove the immortality of our Souls; and then collect some plain arguments out of them, read *Mat. 10. 28, 2 Cor. 5. 8, Heb. 12. 22, 23, Phil. 1. 21, 33, 1 Pet. 3. 19, 20, Eccl. 12. 7.*

Arguments.

1. If the Soul out-lives the body, be alive after the body is dead, then it dies not with the body, *Mat. 10 28, which kill the Body but are not able to kill the Soul.*

The Jews killed *Stephens* body But his Soul went up to Christ, *Acts 7. 59.* And see *Mat. 22. 31. 32.*

2. If the Soul be present with the Lord after tis absent from the Body, then it dies not with the Body, *2 Cor. 5. 8. Absent from the body, and present with the Lord. Phil. 1. 23. To be dissolved and to be with Christ. Eccl. 12. 7. And the Spirit shall return to God who gave it.* As the Spirit of Christ, and the Saint-Thief, returned to God.

3. If the Soul be perfect in the State of separation from the Body, then it dyeth not with the Body, *Heb. 12. 22. 23. Made perfect.*

4. If death be gain to a Believer, then he doth not lose his Soul when he dies, *Phil. 1. 21, 23. To die is gain.*

If the Souls of the wicked be in prison after death, untill the day of Judgment, and in a place of torments, then their Souls do not die with their Bodies, *1 Pet. 3. 19, 20. Mat. 5. 25, 26. Luke 16. 26. Jude 6, 7.*

Use 3.

Use 3.

Suffer a word of Exhortation, If the rising of the dead be a Fundamental Principle: Then be perswaded to the performance of several duties which are required by this Doctrine.

Duty I.

Believe this Principle: mix it with Faith: Lay it up in your hearts: and believe and reckon upon it, that the dead shall rise. Do not look upon it as incredible, *Acts 26. 8. Why should it be thought a thing incredible, that God should raise the dead?*

Abraham believed it. *Job*, and *David*, and *Martha*, and *Paul*, and all the faithful in all ages have believed it. How earnestly doth Christ ptele for the believing of the Resurrection, *John 11. 25, 26. Believest thou this?*

And that we may believe it let us consider our advantages which may exceedingly help our faith herein.

Advantages.

1. We have Gods Decree for it, which is immutable, and his counsel shall stand; For God hath ordained a day of Judgment, and consequently a resurrection day, *Acts 10. 42.* And Christ inferres the resurrection from the judgment, or (which is all one,) the judgment from the resurrection, *John 5. 27, 28, 29.* And Christ saith, 'tis his will, and his Fathers will, to raise the dead, *John 6. 39, 40, And who can resist his will?*

2. We have Gods word for it, which is infallible: Heaven and Earth shall pass away, but his word shall not fail. If God saith he will raise the dead, then he will do it; He abideth true and cannot deny himself, *Mat. 5. 18.* And we have Gods word

word for it, *Isa. 26. 19. Dan. 12. 2. Mat. 12.*

1. And all the Scriptures before urged.

3. We have the power of God engaged to effect it; and that is omnipotent.

He that could create all things of nothing, what cannot he do? He can certainly raise the dead: He can distinguish the dust of mens bodies, from the dust of beasts, & the dust of one mans body, from that of another, *Luke 18. 27. Eph. 1. 19, 20.*

The Prophets and Apostles have raised the dead, How much more shall God, when he shall put forth all his power, and Almightyesse to effect it!

It was Gods power that supported *Abrahams* faith in this point, *Heb. 11. 19.*

4. We have our own experience to suggest unto us the possibility and probability of the resurrection. Our experience in things natural and obvious, to sense. Our seed is sown, and dies, and yet rises again: Flies lie dead all the Winter long, yet revives again in Summer: The Herb is withered, yet reverts and flourisheth again in spring: We sleep all the night, and awake in the morning: The day it self is buried every night, yet riseth again next morning: yea, we see commonly how suddenly men fall into Swoons, and Trances, being for a time without breath, or shew of life, yet come again afterwards. All these things are as Emblems, Shadows, and resemblances of the resurrection, which may convince us of the probability thereof: but Gods Decree, his Word, and Power, will put it past all doubt.

5. We have the first fruits of the resurrection to help our faith. Christ is the first fruits, and so all those that rose at his resurrection, *1 Cor. 15, 20, Mat.*

Mat. 27. 52, 53. You may judge by one ear of Corn that Harvett is coming.

Duty I I.

Cleave to this principle : stand by it, and defend it, and contend for it, and never let it go. Remember how zealously *Paul* contended for it. *1 Cor. 15.*

Consider, if you give up this Principle, you give up all religion, and all your hope for another world. *1 Cor. 15. 14, 16, 17, 18, 19, 20.*

Yea consider, The primitive Martyrs died for it : they resisted to blood, to convey this principle safe to posterity ; And others were in jeopardy every hour upon the same account, *1 Cor. 15. 29, 30.* For the dead. That is, for the cause and hope of the dead, for the resurrection of the dead, whereof *Paul* treateth in all that chapter.

Duty I I I.

Improve this principle, 5. wayes.

1. By a spiriual rising, from the death of Sin, to the life of Grace : which is the first resurrection, *Rev. 20. 6. Eph. 5. 14. Rom. 6. 11.*

2. By knowledge of the vertue of Christs resurrection : its vertue and power to bring you up out of the grave of sin ; when you meditate upon it, and apply it by faith, *Phil. 3. 10. Eph. 1. 19, 20. Job. 5. 24, 25.*

3. By raising our hearts and minds to heaven, towards our risen Sayiour, *Col. 3. 1, 2, 3, 4. Phil. 3. 20, 21.*

4. By trusting in that mighty God, who is able to raise the dead, against all improbabilities and objections that flesh and blood can raise against it. As *Abraham*, *Rom. 4. 17, 22.*

5. By

Fundamental Principles.

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By expecting a glorious resurrection-day, and preparing for it, *2 Pet. 3. 12, 14.*

You must prepare two Graces.

1. Faith in Christ: for the promise of a resurrection to life, is made to faith, *Joh. 6. 40.*
2. Perseverance to the end: for the promise is only to constant souls, *Mat. 24. 13. 1 Joh. 2. 25.*

You must expect two rewards.

1. A recompence of affliction, *Heb. 11. 25, 26. 2 Cor. 4. 17. Rom. 8. 18.*
2. A recompence of Charity, *Luk. 14. 14.* They cannot recompence thee, but thou shalt be recompenced in the resurrection of the just. See further, *Mat. 25. 34, 35. &c.*

What an encouragement is this to bowels of mercy and charity.

Heb. 6. 1, 2, And of eternal judgment.

The twelfth Principle.

Doct. *The eternal judgment is a Fundamental Principle of Christian Religion.*

'Tis numbred among the Fundamentals of Faith, not only in my Text, but in other places, as *John 16. 8. Acts 24. 24, 25.*

Hence the Apostle layeth it down as the chief Subject of his preaching, *Acts 10. 42.*

To open this Principle I shall lead you to three questions.

1. What is the eternal Judgment?
2. How, (or in what sence) is it eternal?
3. Why

3. Why is it numbred among the Fundamental Articles of Religion?

Quest. *What is the eternal judgement?*

Ans^r. An action of Jesus Christ upon the Throne of Justice, to be performed at the last day; wherein he shall impartially examine the whole world, of all their thoughts, words, and works, and accordingly passe the final Sentence, of Absolution and Condemnation.

In this description are several Branches.

1. An action of Jesus Christ: He shall be Judge of quick and dead, *Acts* 10. 42, *John* 5. 22, *The Father judgeth no man, &c.* That is, not alone by himself, but by the Son, *Act* 17. 31. *He will judge the world by that man whom he hath ordained, &c.* *Rom.* 2. 16. *God shall judge the secrets of men by Jesus Christ.* 'Tis Christs action.

2. Upon the Throne of Justice: now Christ is exalted upon a Throne of grace and mercy: But then he will sit upon a Throne of Justice, a seat of Judgement. We read of the Judgement seat of Christ, *2 Cor.* 5. 10. *Mat.* 25. 31. *Rev.* 20. 11, 12.

3. To be performed at the last day, viz. at the end of the world; when time shall be no more, &c. When eternity shall begin, *Joh.* 6. 39. *Chap.* 12. 48. *Shall judge him in the last day.*

4. Wherein he shall impartially examine. In this action, Christ shall try and search, and call men to an impartial account, *Rev.* 20. 12. *It will be a day of conviction, Jude* 14, 15. *To execute Judgement, and to convince, &c.* It will be a day of manifestation, and ripping open the secrets of mens hearts, *1 Cor.* 4. 5. *It will be a day of account,*

count, *Rom. 14. 12.* And this tryal will be very exact, righteous, and impartial, *Rom. 2. 6, 11.* *There is no respect of persons.*

5. The whole world must give an account, small and great, bond and free, good and bad, sheep and goats, Kings and Subjects, Masters and Servants, Parents and Children, Ministers and People, the whole earth, *Gen. 18. 25.* The whole world, *Act. 17. 31.* Every eye shall see him, *Rev. 1. 7.* All nations, *Mat. 25. 32.* Every one, *Rom. 14. 12.*

6. Of all their thoughts, words, and works. Their thoughts, *1 Cor. 4. 5.* *Rom. 2. 16.* Their words; *Mat. 12. 36.* And their works, *Eccl. 12. 14. Chap. 11. 9.* *For all these things God will bring thee into Judgement.*

7. And accordingly passe the final sentence. Christ himself was once unjustly judged, and then he received an unrighteous sentence of death, *Luk. 23. 24.*

But in that day he shall have power to pronounce sentence upon all, and to execute the sentence, *Eccl. 8. 11.* *Sentence against an evil work. &c.*

And this a final sentence, never to be appealed from, and never to be reversed: no escaping of it, *Rom. 2. 3.* *Thinkest thou that thou shalt escape the Judgement of God?* Not a man, not a Devil shall escape it, *Jude 6. 2 Pet. 2. 4, 9.* *Reserved unto Judgement.*

8. Of Absolution and condemnation; some shall be absolved, acquitted, approved, and rewarded, others shall be cast, condemned, bound, and executed, *Mat. 25. 21, 28, 30, and 7. 34, 41.* *Come ye blessed, &c. Go ye Cursed, &c.*

Quest.

Quest. 2. *How is this judgment eternal?*

Ans^r. It is eternal in several respects, as,

1. In respect of the eternity of the Judge, Jesus Christ, God blessed for ever; The same Yesterday, to day and for ever; the eternal God, 1st Tim. 1, 17.

2. In respect of the eternal appointment and decree for judgment, Acts 10. 42, 1 Thes. 5, 9. This appointment is called an eternal purpose, Eph.

3. 11. The purpose of God is an eternal purpose, as his Essence is eternal.

3. In respect of that eternal estate, which it sendeth, and sendeth men unto, it makes them either eternally happy, or eternally miserable; It exposeth men either to eternal glory, and redemption, or else to eternal fire and perdition, 2 Tim 2, 10, Heb. 9. 12, compared with Jude 7. Rev. 14. 10, 11.

4. In respect of that eternal vertue, force, and strength of the Sentence in judgment, it shall never be repealed, reversed, or made void. The objects of it shall never be un-judged, un-absolved, or undamned; Therefore 'tis called not only eternal judgment (as in my Text) but also eternal damnation, Mark 3. 29, *in danger of eternal damnation*. Lost once in this Judgment, and thou art a lost man for ever: once blessed here, and blessed for ever. This Sentence binds eternally, and is in force for ever and ever.

Quest. 3. *Why is the Eternal Judgement numbered among the Fundamental Principles?*

Ans^r. For these Reasons.

1. Because it is a prevailing motive to repentance: a Loud, and Shrill, and effectual Trumpet

pet to awake and to rouse men out of Carnal security and presumption, *Acts 17. 30, 31. All Men every where to repent: because he hath appointed a day wherein he will Judge the World.* This Doctrine of the Judgement to come, made *Felix* tremble, *Acts 24. v. 25.* Experience in our own Hearts shews it; *Mr. Perkins* saith, if any thing in the World will move a man to fear the Lord, it is this; to remember the fearful and terrible day of Judgement.

2. Because the Knowledge of the Eternal Judgement is so strictly urged, as a matter of Life and Death; *2 Pet. 3. 3, 4, 8. Knowing this first, that there shall come Scoffers, saying, where is the promise of his coming? and again, But be not ignorant of this, &c. Heb. 10. 30. We know him that hath said, the Lord shall judge his People, Ecc. 11. 9. Know thou, &c.*

Hence it is so frequently taught in every Book almost of the New Testament.

3. Because it hath been principally confessed and owned by blessed Martyrs and Christians in all ages; witnesse that passage in the old Creed, From whence he shall come to judge both the quick and the dead. Witnesse all the Creeds and Catechismes of all famous Councils and Churches; *St. Peter* witnesseeth that he had a special charge from Christ to preach unto the people, and to testifie that Christ was ordained of God to be the Judge of quick and dead; *Acts 10. 42.* and *Paul* stood to this Principle when he was a dying man, *2 Tim. 4. 6, 7, 8.*

4. Because it is a comprehensive Doctrine: a Principle big with Principles; and hath many
P p
more

more truths of very great moment womb'd up in it; The Eternal Judgement contains in it the Doctrine of Repentance: the Doctrine of good Works: the Doctrine of Holyness: 2 Pet. 3. 10, 11. It contains the Doctrine of Mortality, and of Immortality; the Doctrine of Resurrection; the Doctrines of Hope, Fear, Reward, Punishment; the Doctrine of Gods Justice, Impartiality, Severity, Power, Goodnesse; &c. for it shews, that God is so just, that he will not suffer the wicked to go unpunished; and so good, that he will not let the Godly to passe un-rewarded, *Deut. 32. 4. Heb. 6. 10. 2 Thes. 1. 6, 7.*

Now to the Application.

Use I.

This is written for our Admonition. I Admonish you to beware of Erring in this Principle. I have told you all along, 'tis dangerous Erring in Fundamentals, and vitals of Religion; and that the Trumpet may not give an uncertain sound, I will note some particular Errors, and then give the Confutation of them, and that I may not be tedious, I will not stay upon Objections.

Error 1.

Against the Judgement it self: Some say, there is no such thing as any Judgement to come after Death, that 'tis past already in this life; This is the Error of the wicked, a destroying Error.

Confutation.

1. This is that very Error which St. Peter expressly Condemned many hundred years agoe; the Error of those Scoffers that shall come in the last dayes, 2 Pet. 3. 3, 4. &c.

2. The Scripture is plain and full for a Judgement

ment to come after this life, *Act. 24. v. 25. And Judgment to come.* And what a plain place is that, *Heb. 9. 27. Men once to dye; but after this the Judgment.*

3. The very Dead are the objects of Judgment: therefore death preceeds; and Judgment follows it: except in the case of those that shall be found alive at his comming, *Act. 10. 42. Judge of quick and dead. Rev. 20. 12, 13. The dead were judged, &c.*

4. The Judgment which the Scripture speaks of, is to be in the end of the world, and therefore after this life, *Mat. 24. 3. 2 Pet. 3. 10, 12.* Here, the Heavens are said to be dissolved, and the Earth burnt up in the day of the Lord.

5. Gods justice proves it: It is his property to punish evil doers, and to reward them that do well, *2 Thes. 1. 6.*

But this is not done in this life, and therefore it shall be done after this life, and after the General Resurrection, *1 Cor. 15. 19. Eccl. 9. 1, 2.*

Error II.

Against the Judge himself: Some Blasphemers say, that God is the Author of Sin, as much as of Grace: and so whatsoever men do, 'tis not they, but God in them: and Consequently, God is unrighteous if he condemn men for Sin, which is his own action, and motion in man. I have seen a printed book of this subject, full of Blasphemies.

Confutation.

1. This Error (or rather Blasphemy) doth quite destroy the Doctrine of eternal Judgment: for if such Judgment be unrighteous, God would never do it: and so there would be none at all, *Ro.*

3. 4. 5, 6. *How then should God judge the world?*

2. This is the very same Error which St. James writeth against, and confuteth, *James* 1. 13, 14, 15. *Let no man say, he is tempted of God, &c.* Though God doth permit sin, and decree the permission of it: yet he decrees withal, that he will not be the Author, but will make every thing very good, *Gen.* 1. 31.

3. God is perfectly good: and therefore cannot concieve and bring forth evil, because he is unchangeably good, *Mat.* 19. 17. *Mat.* 7. 18. *Every good Tree bringeth forth good fruit.*

4. If God were the Author of sin; Why do the best and wisest men in all ages, blame themselves for sinful actions? (why do they not cast all the blame on God) As *Joh,* *David,* *Paul,* *Peter,* *Pf.* 31. 4. *Tim.* 1. 13.

Yea the best men have alwayes reckoned sin to be against God, not for him: as if he were an Enemy, not an Author of it, *1 Sam.* 2. 25. *Sin against the Lord,* *Gen.* 29. 9. *And sin against God.*

5. If God were an Author of sin, how comes it to pass that he so hates it, and punisheth it, and makes such strict Laws against it, *Rom.* 1. 18. *Psal.* 89. 32. *Ezek.* 18. 20. *1 Joh.* 3. 4.

6. If God were Author of Sin, then Christ dyed in vain: for then, either sin is not sin, or else not ours, but Christs own: and so he dyed not for our sins, but for his own or nothing; But he had no sins of his own, and is therefore no Author of sin, *Heb.* 7. 26, 27. *Who needed not to offer up Sacrifice, first for his own sins, &c.* *2 Cor.* 5. 19, 21. *Who knew no sin, &c.*

7. To make God the Author of sin, is to make him

him not only a notorious sinner, but a notorious devil, 1 Joh. 3. 8. *The Devil sinneth from the beginning.* J. b. 8. 44. *Ye are of your father the Devil. He was a murderer from the beginning. He was a lyer, and the father of it.* You see the Author of sin.

We conclude then that the Devil is the Author of sin, man a slave to sin, and God a righteous Judge to punish men and Devils for sin. And though God be the just Author of the evil of punishment, yet he is not Author of the evil of sin: and though punishment, as 'tis a fruit of sin be evil, yet as it is Gods Act, it is an Act of impartial justice, and is therefore good as it comes from him, or as it is contrived by him, who is goodness it self, and perfect righteousness, &c.

Error III.

Against the end of Judgment, viz. Reward and Punishment: Some affirm, there is no Heaven, nor Hell, no pain nor comfort after this life.

This destroys the Eternal Judgment: for to what end is Judgment, but to give to every one according to his works.

Confutation.

1. The Scripture mentions, the place of the blessed, and the place of the damned after this life, Joh. 14. 2. *I go to prepare a place for you.* And we read of a place of torments, Luk. 16. 28. *Judas his place,* Act. 1. 25.

2. These two places are frequently called Heaven, and Hell, in the Bible; we read of Heaven, Mat. 5. 12. Chap. 6. 20. Chap. 19. 21. Heb. 10. 34. 1 Pet. 1. 4. And we read of Hell. Ps. 9. 17. Ps. 86. 13. Mat. 5. 29. 30. Chap. 10. 28. Chap. 23. 33. 2 Pet. 3. 4.

3. Where Christ is, there the faithful shall be for ever, *Jehn 12. 26; chap. 14. 3. 1 Thes. 4. 17.*

Now these words (where, and there,) do imply a place; and that Christ is some where, and in some eminent place; and this place is said to be Heaven, *Acts 1. 11. Eph. 6. 9, 1 Pet. 3. 22. Who is gone into Heaven, &c.*

4. Where Devils are, there the wicked shall be, *Mat. 25. 41*, Now the Devils are in a place called Hell, therefore the wicked shall be there with them, *2 Pet. 2. 4.*

5. Heaven and Hell are to receive both the bodies and Souls of men; and if bodies and Souls have any being, they must have some place to be in: they must be some where, or no where: therefore there is a local-Heaven, and local-Hell: Heaven and Hell are real material places, *Phil. 3. 20, 21. Mat. 10. 28.*

6. Gods righteousness will not suffer obedience to be unrewarded, nor disobedience to go unpunished, as is noted before.

Now this righteousness of God is not fully manifest in this life, and therefore it shall be in this life to come, *Rom. 2. 5, 6, &c.*

This reason is given for the torments of the wicked, and the place of torments, in that parable, *Luke 16. 23, 24, 25.*

'Tis equal, that they that have had a place of sinning and pleasure, should also have a place of sorrow and pain.

If it be not over-much curiosity to enquire where Heaven is, and where Hell is, you may note, that when *Paul* speaks of Heaven, he saith, he was caught up to it. And Christ is said to ascend up,

Ephes.

Ephes. 4. 8. 2 Cor. 12. 2, 4. And Hell is said to be beneath, *Prov. 15. 24.* and the Devils are said to be cast down to Hell, *2 Pet. 2. 4. Cast them down to Hell,* down: so also *Psal. 55. 15. Luke 10. 15. Thrust down to Hell.* And when God is said to come to judgement, he is said to descend from Heaven, and the Saints are said to be caught up in the Air to meet him, *1 Thes. 4. 16,* and David calls Hell the lowest Hell, *Psal 86. 13.* All which expressions hint and intimate thus much to us, that Heaven is a place above us, and Hell a place under us; and that whiles we live in this world, we are in the middle place betwixt Heaven and Hell, and capable of either, according to our behaviours, and conversations, whiles we live here: And if the Earth and Elements were once consumed (as they will be in that day) then there would be no middle place left, but all must be either in Heaven or Hell. Yet I will not tye any mans faith to my opinion herein: 'Tis no materiell point of faith to know where Heaven and Hell are, only look you believe, there is an Heaven and Hell, a place for the blessed, and a place for the damned Souls and bodies after this life.

Error IV.

About the Time of Judgment. Some say, They know the time; and that it shall come such a day, week, month, year, &c. This is an Error: though not near so dangerous; as these before mentioned.

Confutation.

1. The Apostle is very earnest to dissuade Christians from believing that the day of Judgment shall come before its time. *2 Thes. 2. 1, 2, 3.*

2. The word of God is exprefs, that no man knoweth the time of Judgment, *Mat. 24. 36. Act. 1. 7. 1 Thes. 5. 2.*

How secure in Sin would men be if they knew how long? God hath hidden the time that we might always prepare, *Luk. 12. 38, 39, 40.* Hence St. *Austin, Ideo latet dies ultimus, ut observentur omnes. Therefore the last day is hid from us, that we might watch all our days.*

3. Experience shews that man is ignorant of the time. How many have befooled themselves in venturing to set down the time? have they not made themselves a ridicule and scorn to the world by it? their Books are extant; their shame appears.

Now that I am upon the time of Judgment; I will point at some Questions about the time of Christs comming.

1. *Quest. Whether is there any particular judgement at the day of every mans death, before the General Resurrection? Whether doth the Judgment begin at the day of death?*

Answ. There is a particular Judgment: where in Christ judgeth the Soul, separate from the Body, in the state of separation, and so soon as it departeth.

At the day of death, every Soul receives an irrevocable doom, either of weal or woe.

Proofs.

1. Every Soul, so soon as it departs the body, presents it self to God, *Eccle. 12. 7. And the Spirit shall return to God who gave it.* That is, to be disposed of, according to the Judgment of God. Hence the *Chaldee Paraphrase*, is, *Ut stet Judicio ante Deum, That it may presently appear before Gods Tribunal.*

2. Every

2. Every Soul so soon as it departs the body, is presently either rewarded or punished, as is plain in the Scriptures, *Luk. 16. 22. Chap. 23, 43. Phil. 1. 21, 23. Luk. 16. 23. 1 Per. 3. 19. Jude 7.*

3. Every Soul must first passe into Judgment and be delivered to the Judge, and by the Judge delivered again to the Officer, before it be regularly punished or rewarded, *Mat. 5. 25. First delivered to the Judge, then to the Officer, then to Prison, Luk. 12. 58, 59.*

4. Every Soul must give an account of it self to God, so soon as its whole work is done, and when it shall be no longer Steward, *Luk. 16. 1, 2. Give account of thy Stewardship, for thou shalt be no longer Steward.*

Now the Souls work, and Stewardship is wholly done and ended at the day of death, *Eccle. 9. 10.*

Dr. Featly calls the day of death, little *Doomes-day*: and he calls the Resurrection day, great *Doomes-day*. Again, He calls the one, the *Quarter Sessions*, or the private Sessions: the other, the general and publick Assize.

Quest. 2. *What need is there of a General day of Judgment, seeing every man is judged at the day of his death?*

Ans. There needs a general Judgment, for very good ends and purposes. As,

1. To recompence the body that hath been partner with the Soul, either in good, or evil, according to its work, *2 Cor. 5. 10. Phil. 3. 21. Mat. 10. 28.*

2. To clear the Justice of God in the sight of the whole world. *Ro. 2. 5. The day of revelation*

tion of the righteous Judgment of God. 1 Cor.
4. 5.

3. To make an open distinction betwixt the just, and the unjust, *Mat.* 3. 17, 18. *Mat.* 25. 32.

4. To dispose of those that never dye; but shall be found alive at Christs coming, 1 Cor. 15. 51, 52. 1 *Thes.* 4. 15, 16, 17.

5. To shew the whole world the glory and Majesty of Jesus Christ; That every knee may bow to him, and every eye may see him, in his Triumphant Estate, upon the Throne of Judgment. *Rev.* 1. 7, *Phil.* 2. 9, 10, 11.

Quest. 3. *Whether Christ shall come again, before he comes to judgment, and raise all the Martyrs from the dead, and Reign on earth with them, personally and boldly in the world, a thousand years before the end of the world?*

Ans. Some good men have thought so, but it is a groundless opinion; And therefore, I will shew you the first rise of this opinion, and then give some grounds against it, and afterward answer objections.

1. Touching the birth and beginning of this opinion: One *Papias* is reported to be the first Author of it, of whom *Eusebius* gives this Character, that he was a good man, yet (being very credulous, and weak in judgment, mistaking many sayings of the Apostles, which he understood not) he caught many more Fables, and asserted them for Apostolical Traditions.

Irenaeus, and some others, report him to be one of St. *Johns* Auditors; and thereupon (as men much swayed and by-assed with the antiquity of the tradition, and also the authority of such a man as *Papias*

Cor. who was esteemed a Scholar to the Apostles
 themselves) many of the ancient Fathers, became
 Millenaries themselves ; as *Iustine, Martyr, Ire-*
neus, Tertullian, Lactantius, &c. yea *Austin* him-
 self saith, he was once of that opinion ; but re-
 tracted it, and declaims against it in his book of
 the City of God, *lib. 20. chap. 7.*

But *Papias* himself contradicts the report of *Ire-*
neus (as *Pareus* notes in his Commentary of Apo-
 calyps) and saith plainly in the beginning of his
 own work, that he never heard nor saw with his
 eyes the holy Apostles. So that in after ages the
 traditions of *Papias* were so slighted, that they are
 become a kind of by-word among learned men,
 and they call them in disdain, *Papiana Fabula, Pa-*
pian Fables.

And that it may be seen whether it be indeed a
 Fable, a groundless opinion ; I passe to the second
 part of my answer.

2. That we are not to expect such a personal
 Reign of Christ on earth; as appears by the grounds
 here laid down.

Grounds.

1. The Scripture calls Christs coming to judge-
 ment, his second appearance : reckoning his incar-
 nation (with all its Appurtenances) for the first
 appearance, and the day of judgement for the se-
 cond, *Heb. 9. 26, 27, 28.* Once he appeared to put
 away sin, &c. And as it is appointed to men once to
 die ; but after this the judgement, so Christ was once
 offered to bear the sins of many ; And to them that look
 for him, shall he appear the second time without sin un-
 to salvation. Here are two eminent appearances
 of Christ mentioned ; His appearing to take away
 sin,

sin, and his appearing to judgement, for the accomplishment of perfect Salvation, and this latter is called, a second, an appearing the second time.

Now it could not be the second (if another came between) but the third.

Therefore though an Angel from Heaven should tell me, Christs coming to judgement shall be third coming, or third appearance, I will deny it, and hold to this, that it shall be the second, not the third. Here then is no room for his coming to reign in a worldly Kingdom, before his coming to judgement, or between the time of his incarnation, at the day of judgement.

I know, there are many spiritual appearances of Christ recorded in Scripture, but of these the Apostle speaks not in the Text urged, but of his personal and bodily appearance.

And though Christ did personally appear several times to his Disciples after his Resurrection, yet all those particular appearances are put together, and comprised in one by the Apostle in this phrase, v. 6. *Once hath he appeared to put away sin.* That is, to take out flesh upon him, to dye for us, and to Conquer death by his glorious Resurrection, and so to ascend into Heaven, according to that great mystery of godliness, 1 Tim. 3 16. Sin was not effectually taken away till Christ was risen, Ro. 4. 25. Therefore Christs appearing to take away sin, Comprehends his resurrection; And all this appearance was before Pauls Conversion: and this he sums up as one, and the first eminent appearance, which designed the putting away of sin; But then he mentions a second

and, which was to be long after *Paul's* Conversion, viz. his appearing to Judgment; The end of this second appearing of Christ, is, to judge the quick and the dead, *2 Tim. 4. 1, Who shall judge the quick and the dead at his appearing, 1 Pet. 5. 4, When the chief Sepheard shall appear, ye shall receive Crown of Glory &c.* which shall be given in the day of judgement, *2 Tim. 4. 8, A Crown of righteousness which the Lord the righteous Judge shall give at that day, unto them also that love his appearing;* So that (in the language of the Apostles) the day of Christs next appearance, and the day of judgement, are one and the same thing; and *St. Paul* reckoned but of two Appearances, a first, and a second, and the day of Judgment is the second: and between the first and second can be no appearance.

2. Christ being ascended into heaven, is to stay there, till the time of restitution of all things, that is, till the day of Judgment, *Acts 3. 21, Whom the Heavens must receive until the times of restitution of all things.* Restitution of all things: that is, at least the restitution of all Gods Saints; which will not be till the day of general Resurrection to Judgment; even that last day, *John 6. 39, 40, Of all that He hath given I will lose nothing, but will raise it up at the last day.* In that last day of Resurrection to judgment, Christ will come with all his Saints, and God will bring them that sleep in Jesus, with him, *1 Thes. 3. 13. With Chap. 4. 14, 2 Thes. 2. 1.*

The Chialasts or Millenaries themselves, who dream of Christs personal Reign on Earth, &c. Do vild hold, That at Christs coming to Reign on Earth, He reus shall

shall not bring from the dead all the Saints, but the Martyrs only, and the rest shall rise afterwards. Therefore (in their own sense) all things will not be restored, nor all the Saints raised till the last day. And the Scripture tels us, the Heavens must receive or contain him, till all things be restored. And this promise in the *Acts*, is general belonging to all penitent Sinners, not to the Martyrs only. *v. 19. Repent, and be converted*, and he shall send Jesus to refresh you at the times of restitution of all things, that is, the restitution of all penitent Sinners, of all Believers, whether they be Martyrs, or not Martyrs, the Promise is made to the penitent Sinner as such, and therefore the restitution is extended to all Penitents.

And if Christ stay in Heaven till all the Saints be restored; then he will stay there till the general Resurrection, and consequently till Dooms-day: for the general Resurrection of the Saints will be at the end of the world, *1 Cor. 15. 20, 21, 22, 23, 24.*

3. 'Tis a received Maxime among Christians, that the Saints in all ages shall be sufferers in this world; that is, at least, some in all ages, though some escape, *2 Tim. 3. 12. All that will live Godly in Christ Jesus, shall suffer Persecution*; So *Heb. 12 8. Acts 14. 22. 2 Tim. 3. 1.*

If Sufferers, then not Reign with Christ on Earth, and see no sorrow, but have their Heaven upon Earth.

4. This opinion of Christs bodily reign on Earth, hath many Absurdities attending it; many strange opinions going along with it: As—

1. It makes it above a thousand years space be-

tween

between the destruction of Antichrist and the day of Judgement: For how can Christ Reign bodily till Antichrist be destroyed? Now no man can prove that Antichrist shall be destroyed so long time before the day of Judgement; The contrary is intimated, *2 Thes. 2. 2, 3, 8.*

2. It introduceth another Resurrection of the dead Saints, besides the General Resurrection at the last day; contrary to *1 Cor. 15. 22, 23, 24.* and *Joh. 6. 40.* Every one that believeth I will raise him up at the last day, *2 Thes. 2. 1.*

3. It wrongeth the Souls of the dead Saints: to be put out of Heaven for a thousand years together; from the immediate enjoyment of God the Father, and God the holy Ghost and the innumerable company of Angels, and from ten thousands of other Saints which will be left behind in Heaven; This will be an injury and disadvantage to them, *Heb. 12. 22, 23, 24.*

4. It disparageth Heaven: That Christ and his Saints should exchange it for an Earthly Kingdom, and leave the Heavenly Mansions to come and dwell in Houses of clay: an House not made with hands, for a House made with mans hands, *2 Cor. 5. 1. 2, &c.*

5. It makes a Schisme in Heaven; it separates the blessed Martyrs, from *Abraham, Isaac, and Jacob*, and those thousands of blessed Saints that dyed in the faith, and were not Martyrs; whereas now they are all together in one Church, and one general Assembly, they will be then broken into pieces, and divided each from other, as far as Earth is from Heaven, *Heb. 12. 22. 2 Thes. 2. 1.*

6. It deprives one half of the dead Saints (*viz.*

all but the Martyrs) of the immediate enjoynment of Christ: For if the Martyrs only, and those that dyed for the truth, shall come down into the world with him, then they that stay behind are deprived of his immediate presence, and his bodily perfections, for a thousand years space; they may have Communion (in his absence from Heaven) with his Divine Nature; but none with his Humane Nature; none at all with his Soul and Body; *Phil.* 1. 23.

7. It deprives the other half of the dead (*viz.* the Martyrs themselves) of the greatnesse of their reward, for a thousand years together: for the greatnesse of their reward, is not on Earth, but in Heaven, *Mat.* 5. 10, 11, 12. they are deprived (by this opinion) of the immediate enjoynment of God the Father, God the Holy Ghost, and all the Saints which are left behind.

8. It interrupteth and breaketh off the immediate intercession of Christ for the Saints on Earth: For how can He sit on the right hand of God in Heaven to appear in his presence on our behalf, when we shall have left Heaven for a thousand years together? *Ro.* 8. 34. *Heb.* 9. 24. *Heb.* 7. 25, 26.

9. It prejudiceth and wrongeth all those Saints on Earth, that shall be alive at Christs coming; all those Saints that shall be living at the beginning of the thousand years; for either they must live a thousand years with him on Earth; before they see Heaven; or else they must dye from him, not to him; go to Heaven, and misse of Christ when they come thither; they must depart hence, and leave

leave Christ behind them, and so 'twill be worse with them; than it was with *Paul* and other Saints, who had the happinesse to be with Christ as soon as they were dissolved, *Phil. 1. 23.*

10. It degradeth Christ of his Glory in Heaven, and puts him upon a second Humiliation. For this opinion makes him to leave his Throne, and to sit at the Foot-stool again: Heaven is his Throne, and Earth his Foot-stool; *Isay 66. 1.* The Glory of Christ standeth much in his presence with his Father in Heaven, *Joh. 17. 5.* And now O Father, Glorifie thou me with thine own self, &c.

Now: I will passe to the third part of my Answer: viz. the Objections.

3. To wipe off Objections; I will lay down the Objection, and give the Answer; as it followeth.

Obj. But we read in the Revelations, that St. John by the Spirit of Prophecy, foresaw that the Martyrs should live and Reign with Christ a thousand years, *Rev. 20. 4.*

Ans. 1. 'Tis not said (on Earth:) that Christ should come down from Heaven and Reign on Earth, and the Martyrs Reign with him here; but only, they lived and Reigned with him a thousand years; and this Reign may be in Heaven, not on Earth; *Rev. 20. 4.*

2. The whole verse, speaks of Souls in the State of Seperation from the Body, *Rev. 20. 4.* I saw the Souls of them that are Beheaded for the Witnessse of Jesus, &c. and they Lived and Reigned with Christ a thousand years. 'Tis a Kingdom of Souls; not of Bodies; therefore a Spiritual, and Heavenly, not a Worldly Kingdom: but the Kingdom

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dom of Glory in Heaven; as *Pareus* observes; *Luke* 22. 28, 29, 30. *Rev.* 3. 21.

3. If we should grant it to be on Earth, in the Peace and Prosperity of the Church on Earth; yet it would not follow, that Christ should Reign personally with them, or they with him; but Spiritually only: such a Spiritual Kingdom, as that; *Rev.* 16. 1 *Joh.* 5. 4, *Luk.* 17. 21. *The Kingdom of God is within you.*

So the meaning would be this, *The Souls of the Martyrs Lived and Reigned with Christ a thousand years*; That is, such as they, Men of the same Souls and Spirits with the persecuted Martyrs, shall live and boldly profess the same truths which the Martyrs dyed for; There shall be a Blessed Generation rise up in the World, that shall be so like the Martyrs for their Principles and Sincerity; that there shall be as it were a Resurrection of the Martyrs Spirits, before the Resurrection of their Bodies; Thus *John* the Baptist is called *Elias*, because he came in the Spirit of *Elias*, *Mat.* 11. 14. *Luke* 1. 17. And thus we say of a Child that much resembles the Father, thy Father will never dye so long as thou livest; that is, the Image of the Father; So we may say of the Martyrs; they will never dye, so long as Men of the same Spirits are living; that is, the Image and Memory of them, will not dye, &c.

Obj. But 'tis called a first Resurrection, and therefore, the meaning of *St. John* is, that the Martyrs shall rise from the dead, and Reign with Christ,

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Ans. 1. This Phrase, *This is the first Resurrection*;

rection; is to be referred to that life which the rest of the dead lived not, but ought to have lived; and it doth not point to the Reign of the Saints with Christ (as *Parvus* noteth) as is hinted in the difference of expression: for when St. *John* speaks of the dead Martyrs Souls, he saith they lived, using the simple verb, *ἐγενοντο* *vixerunt*; but when he speaketh of the life which the wicked on Earth lived, contrary to the life of the blessed Martyrs; he saith not barely they lived not, but they lived not again: using the compound verb, *ἀνεγενοντο*, the same word which is used for the Resurrection in other places. So the meaning is, *The rest of the dead lived not again, till the thousand years were expired*; that is, the wicked on Earth who were dead in Sins and Trespases, never lived the life of Grace: never repented, had no part in the first Resurrection not during the thousand years, nor after: for 'tis a certain number put for an infinite number, *Rev.* 22. 3, 4, 5. in which place this thousand years is extended to Eternity; and this word (*until*) is put for (*never*) in the Scripture, *Gen.* 28. 15. 2. *Sam.* 6. 23. *Mat.* 28. 20.

2. The place speaks not of a bodily Resurrection, but a Spiritual: otherwise it could not be called the first Resurrection; for there were more bodily Resurrections before St. *John's* time, as the Resurrection of Christ; and many of the Saints: else the Apostle would never appropriate blessedness to those only that had part in the first Resurrection: as he doth, *v.* 6; which saying (if it were meant of the bodily Resurrection of the Martyrs before all other

Saints) would exclude all the rest of the Saints from happiness, who shall rise to life in the last day: yet the Scripture saith, that generally all the Saints shall rise in the last day; and who can exclude the Martyrs, from this rising? *Joh. 5. 28, 29 Joh. 6. 40. 1 Cor. 15. 51, 52.* How then shall I believe the Resurrection of an infinite number of Martyrs, before the last day?

And though it be said, the dead in Christ shall rise first, *1 Thes. 4. 16.* Yet 'tis not said, they shall rise a thousand years before the other dead; but the meaning is, the dead Saints shall rise, before the living Saints be changed; and 'tis spoken of all the Saints in general, not of the Martyrs only, *v. 13, 14, 15, 16.* Shall we prevent them which are asleep; &c.

Obj. But 'tis said Satan shall be loosed at the expiring of the thousand years: Therefore it cannot be meant of the Reign of the Saints in Heaven: for there is no expiration of the Reign in Heaven.

Sol. 1. 'Tis not said When the thousand years of the Saints Reign shall be expired; But all that is said, is this: When the thousand years shall be expired; Referring to the beginning of the Chapter, where we read of the binding of Satan a thousand years, *v. 1, 2.* Now (saith Saint John *v. 7.*) when the thousand years are expired, Satan shall be loosed; that is, when Satan hath been bound a thousand years, he shall be loosed afterwards for a time.

2. To make all a little clearer, I will endeavour to give you the meaning of the whole passage, concerning the binding, and loosing of Satan, and the Reign of the Saints, during the time of his being bound, and the not-living of the rest of the dead, during the thousand years.

1. 'Tis a prophecy of the peace of the Church for a long time, which time is called a thousand years; The Church shall flourish a long while after sorrows, and the rage of her Enemies shall be so checked, as if the Devil were bound in chains, v. 1, 2, 3.

2. But what shall become of those Martyrs, that are already cut off by the fury of the Persecutor, who never lived to see the peaceable dayes of the Church? whiles the Saints flourish on earth a thousand years together, what good will this do those that died for the truth, and never lived to see those dayes?

Answer is made: That they fare better then the Saints on Earth; The Saints on Earth, only Reign on Earth: but the Saints departed Reign in Heaven with Christ during the space of that thousand years, and for ever and ever after, v. 4. compared with Chap. 22. 3, 4, 5.

3. But what shall become of the bloody Persecutors that murdered the Martyrs, during the time of the Churches prosperity?

Answer is made, v. 5, 6. *q. d.* Some of them shall repent, be raised from the death of sin, to the life of grace; And these shall be blessed and holy, as those that have part in the first Resurrection; These shall be Priests of God and of Christ, whiles they live in this world: and when they dye, they shall

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shall have the same glory that the Martyrs have, and Reign with Christ, as the Martyrs do, a thousand years, and after that to Eternity.

But some of these Persecutors of the Church will never repent, but will Communicate of their spirit of malice to their Children after them, who shall continue as a cursed Generation, and succession of Persecutors in several ages, and shall not live the life of Grace, nor repent of their wickedness till the thousand years be expired, nor then neither: But waxing worse and worse, at last they shall be so strong and numerous a party, and get such a Head again against the Church, that there shall arise such a sharp (though short) Persecution, that things shall be as bad, as if all the Devils in Hell were loosed, and Hell broken up; And this persecution and trouble of the Church shall never be stopped, till the Lord come to Judgment, and judge both the Devil and them, for their malice against the truth, v. 7, 8, 9, 10, 11, 12, 13, 14, 15.

This I suppose to be the meaning of this Chapter; Yet, I desire not to tie up any mans understanding, to my Interpretation: Confessing that I am not able to comprehend this mystery: as also other mysteries in this Book of the Revelation: And therefore I speak tremblingly, and uncertainly, when I come to interpret any dark verse in this book; Only I am certain of this: that this Text will not destroy any other Texts, in other books of Scripture; And therefore it must be opened according to the Analogy of faith; and cannot intend the Papian Fable, or *Millenaries* error, which is against plain Scriptures in other books.

Thus

Fundamental Principles.

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Thus much to the first use, I proceed to the second, and I will be brief in the remaining use.

Use II.

This is written for Terror to wicked men: to abate their courage, and to tame the Pride of their hearts, to affright them from their sinful courses for ever, 2 Cor. 5. 10, 11. *We must all appear before the Judgment seat of Christ, &c. Knowing therefore the terror of the Lord, we perswade men. Isay 3. 11. Woe to the wicked, &c. This doctrine made Felix tremble, Act. 24, 25.*

What a terror is it to a wicked man, to think what a dreadful account he must be called to at last! 1 Pet. 4. 4, 5. *Who shall give account to him that is ready to judge the quick and dead, Mat 18. 23. 24. Took account of his Servants, and began to reckon, &c. Rom. 14. 10, 11, 12. Eccl. 11. 9.*

What a terrible case will the wicked man be in, when the Judge shall say to him; Give an account of thy self to me; Give account of thy Creation: of thy Religion: of thy Stewardship, or particular calling: of thy time and talents: of thy Family and Relations: yea of all thy thoughts, words, and works, 1 Cor. 4. 5. *Mat. 12. 37. 2 Cor. 5. 10.*

What answer wilt thou make to the eternal Judge, when he shall demand of thee an account of all the means of Grace, and all the Soul-

advantages which thou hast enjoyed? See *Joh. 3. 19. Mat. 23. 37. Heb. 6. 7, 8.*

Now, what wilt thou say for thy self, when God shall urge this account, and shall say to thee: Give account of all the means of salvation? I will reckon with thee now, for the Bible, for my Son, for my Sacraments, for my Sabbaths, for my Ministers: Give account of their Sermons, and Prayers, their warnings, Counsels, Exhortations; Give account of all the motions of my Spirit, which hath striven with you, and been grieved by you so many years: Give account of all my Judgments, and Mercies, my promises, and threatnings, prosperity, and adversity; what hast thou done with all these? what good hast gotten by them? How hast thou prized them, used them, improved them? *Heb. 2. 2, 3. How shall we escape if we neglect so great salvation?* Beware lest that come upon you which is written of the man without the wedding garment, *Mat. 22. 12, 13. And he was speechless. Then said the King to his Servants, bind him hand and foot, and cast him into utter darkness, &c.*

Use. III.

This Doctrine tends to the consolation of all the Faithful. Know this. (ye Sons and Daughters of God,) that the day of Judgement will be a day of Refreshing to you, *Acts 3. 19. A day of Redemption, Eph. 4. 30. A day of Mercy, 2 Tim. 1. 18. A day of Coronation, 2 Tim. 4. 8. Jam.*

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1, 12. A day of Admiration, 2 *Thef.* 1. 10. Then you shall admire, the love of God, the Grace of Christ, the fulnesse of the Spirit, the glory of Saints, and Angels, the joy in Gods presence, and the pleasures for ever more, *Psal.* 16. 11.

And though you must all appear before the Judgement seat of Christ; yet here's the comfort, you shall give your accompt with joy: as 'tis said of a faithful Minister, *Heb.* 13. 17. *With joy not with grief.*

Three words to your Comfort.

1. You shall accompt for nothing in that day, that shall cause your shame: for you shall have Confidence, and not be ashamed, 1 *Joh.* 2. 28. 1 *Joh.* 4. 17.

2. You shall be judged only by your good works, your works of piety and Charity, *Mat.* 25. 35. *I was hungry, yee gave me meat, thirsty, yee gave me drink, &c.*

3. Your Judge hath born your Sins, and been judged for them already, and therefore he will judge them no more, *Isay* 53. 5, 6, 8. *Jer.* 31. 34. *Ezek.* 33. 16. 1 *Cor.* 15. 3.

Then: Lift up your heads (yee redeemed of the Lord) and let it chear your hearts to think of the day of Judgement, *Luke* 21. 27, 28. *Then look up, and lift up your heads, for your redemption draweth nigh.* Its a day that you may love and long for, 2 *Tim.* 4. 8.

Use, I V.

This Doctrine is as a word of Counsel to us; and may teach to see to these particular Duties.

The Counsel is, as followeth.

1. To make your peace with God betimes, be diligent to be found by him in peace, *Mat. 5. 25, 26. Acts 17. 30, 31.*

2. To judge your selves; that you may prevent the severity of Gods Judgement, *Cor. 11. 31. Job, David, Peter, Paul, and all the Saints have passed sentence against themselves.*

3. Keep a clear Conscience; lest it be a swift witness against you in that day, *Act. 24. 15, 16.*

4. Live holyly and godly, abounding in works of Mercy and Charity, *1 Pet. 3. 11. Jam. 2. 14.*

5. Be constant to the truth, and own it now, that it may own you in that day, *1 Joh. 2. 28. Luk. 12. 8, 9.*

6. Be patient under affliction; for the Eternal Judgement will make amends for all, *Jam. 5. 7, 8.*

7. Make supplication to your Judge, and beg him not to deal in severity with you, but in mercy, *Job 9. 15. I would make supplication to my Judge, So David, Ps. 143. 1, 2.*

8. Passe your time in fear, and let the Eternal Judgement awe your hearts, and make you afraid of sinning, *Rev. 14. 7. 1 Pet. 1. 17.*

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9. Be conscionable and diligent in the sincere and exact observation of all Gods Commandments; those that must give account of them all to him, *Eccl. 12, 13, 14.*

10. Cast up your accounts every day, and present them at the throne of Grace, and get your Judge to passe them, and to approve of them; that you may have them passe the better in the day of Judgement. You know the Lords Prayer, this day forgive us our trespasses. And David prayed, Morning, Evening, &c.

E I N I S.

And I have a good morning, evening &c.

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